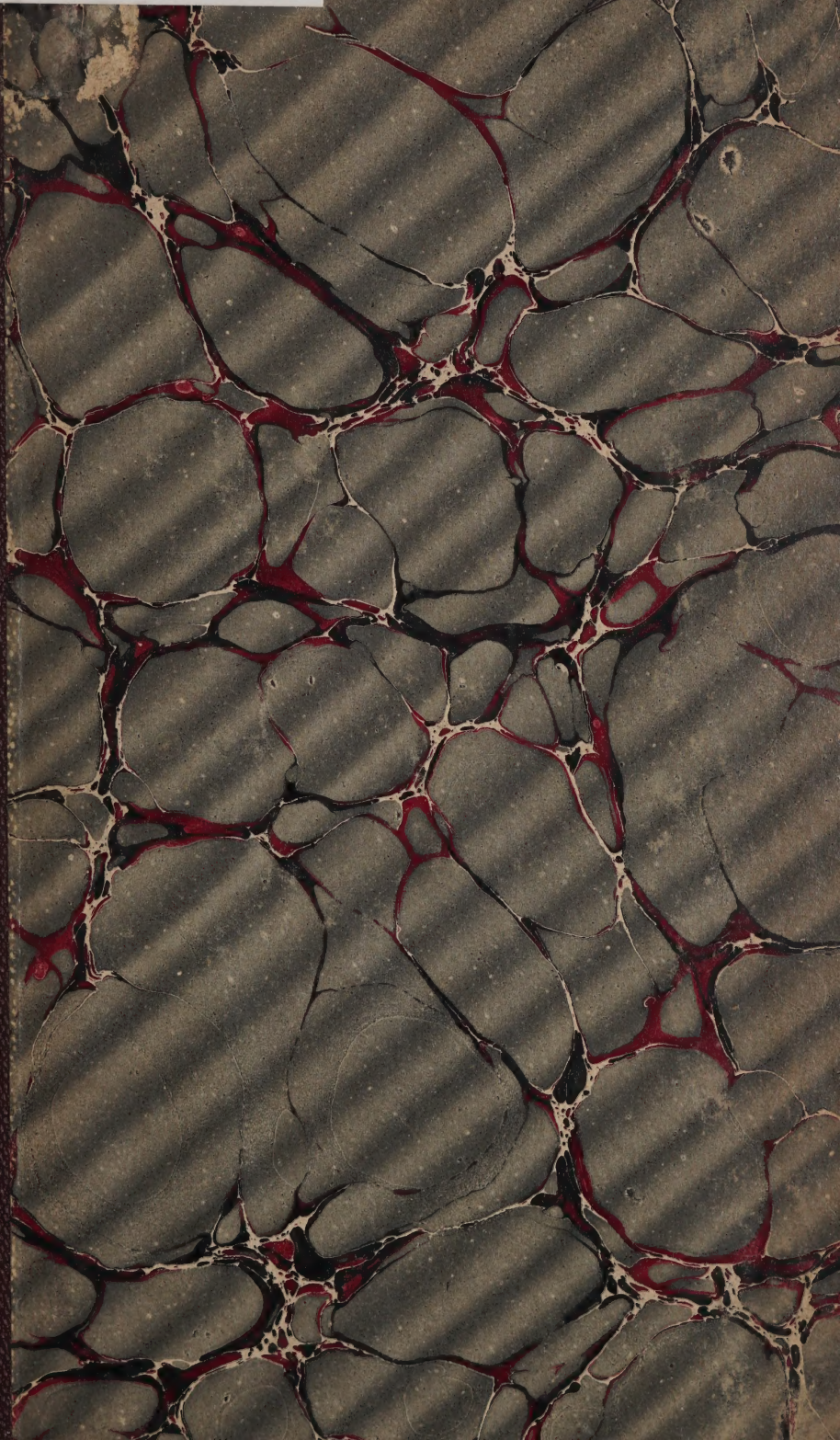


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Mr. S. Shaw.

A. APR 80

To The Honorable Chief Justice
Shaw. — from his respectful friend,
Wm. Sullivan.

7563. 172

MR. SULLIVAN'S
DISCOURSE ON TEMPERANCE.

MAY 23, 1832.

To the Honorable Chief Justice
of the Supreme Court
Washington

A

DISCOURSE,

DELIVERED BEFORE THE

MASSACHUSETTS SOCIETY

FOR THE

4583. 172
SUPPRESSION OF INTEMPERANCE.

MAY 23, 1832.

BY WILLIAM SULLIVAN.

——Natura beatiss
Omnibus esse dedit, si quis cognoverit uti.

PUBLISHED AT THE REQUEST OF THE SOCIETY.

BOSTON:
RICHARDSON, LORD & HOLBROOK.
1832.

✓

type no 7: 5571.16

BOSTON:

Waitt & Dow's Press, 122 Washington Street.

S. Shaw.

June 9, 1898

YARLL CLERK
SET TO
NOTES TO

DISCOURSE
ON
INTEMPERANCE.

THE Society which I have the honor to address, and all others of similar character, have undertaken a moral reform which ranks first among all reforms instituted by men, and second only to that which was intended to follow the Christian revelation.

As it may reasonably be hoped, that the day will come when it will be a subject of curiosity, at least, at what time, and by what agency, a great and pervading moral change began in the world, an attempt has been made to collect the important facts on this subject.

In June, 1805, a society was formed under the name of 'The General Association in Massachusetts,' composed of delegations from particular associations of evangelical congregational ministers, two from each association. It is supposed that the suppression of intemperance, attracted the notice of some of the members of this society, and that a systematic attempt at reform was first moved among them. From a publication made in the Essex Register of January 14, 1830, by Dr. I. L. PIERSON, of Salem, the following extract is made: 'In 1811 the General Association of Massachusetts proper, at an annual meeting of delegates from the district associations,

appointed a committee of eight persons to draft the constitution of a society, whose object should be, to check the progress of *intemperance*, which was viewed by the association as an alarming and growing evil. Of this committee, four were clergymen, and four were laymen ; the reverend Dr. WORCESTER, of Salem, *who, it is believed, originated the measure* ; the reverend Dr. MORSE, of Charlestown ; the reverend Dr. WADSWORTH, of Danvers ; and the reverend Dr. ABBOT, of Beverly. The laymen were Drs. TORREY and MUSSEY, of Salem, and Messrs. EVARTS and THURSTON, of Boston. At the third meeting of this committee, which was at Dr. Torrey's, in Salem, a sub-committee were appointed to draw up the contemplated constitution. This committee consisted of Drs. WORCESTER, TORREY, and WADSWORTH. They proposed a constitution which was presented at a full meeting in Boston, at which the reverend Dr. CHANNING, and the honorable SAMUEL DEXTER (and others) took a leading part, which, after some amendment, was adopted. Mr. DEXTER was the first President.'

From a printed report, made by the honorable BENJAMIN PICKMAN, of Salem, the honorable NATHAN DANE, of Beverly, the reverend Drs. WORCESTER, of Salem, and ABBOT, of Beverly, as a committee of the Board of Counsel, made to the Anniversary meeting, May 18, 1813, the following extract is made: 'The necessary absence of the President is a circumstance greatly to be regretted ; and the more so as the members of the society have anticipated the pleasure, and the benefit of an address from him, at this meeting.'

In this report, the existence of a recently formed society at *Portland*, and of one at *Saco*, (Maine) is mentioned ; and that similar societies were forming in *Connecticut* and *New-York*. It is also mentioned that *this* society was designed to hold the place of a *parent* institution.

In December, 1813, a circular letter was issued, which is signed *Samuel Dexter*, and which contains conclusive internal evidence, that it came from the gifted mind of this eminent citizen. At the next Anniversary meeting an address was

delivered by the reverend Dr. KIRKLAND, late President of Harvard University.*

Whatsoever of honor and gratitude are due to the authors of reform in this serious matter, are due, to citizens of *Massachusetts*. What mind first conceived of the abolition of intemperance cannot be now known. Similar thoughts may have occurred to many minds simultaneously, (as was undoubtedly the fact in respect to the emancipation of the colonies,) before the subject was publicly discussed. It would seem, from Dr. Pierson's statement, that the reverend Dr. Worcester *was the earliest mover*, with a view to social measures of reform. This might appear, perhaps, with certainty, if the records of the 'Association' were examined.†

Notwithstanding the eminent names which appear in these earliest efforts, and the faithful labors bestowed, the plan received little encouragement. It was held by many sensible men, to be visionary. The use of ardent spirits was then so common; it had been so long approved; it was so interwoven with the customs of social life, that it was honestly believed to be irremediable by individual exertions, systematic combinations, or penal laws. Yet, the original founders persevered; many of them lived to rejoice in their labors; to behold radical changes in private opinion; the establishment of numerous societies; and to die in the belief, that the day would

* The first officers of this society were chosen in 1813, and were as follows:

The Hon. Samuel Dexter, *President*.

Vice Presidents.

General John Brooks,

Dr. John Warren,

Honorable Benjamin Pickman, Jr.

Reverend Abiel Abbott, *Corresponding Secretary*.

Reverend Joshua Huntington, *Recording Secretary*.

Samuel H. Walley Esq. *Treasurer*.

Counsellors.

Rev. John T. Kirkland,

Rev. John Lathrop,

Rev. Samuel Worcester,

Hon. Nathan Dane,

Hon. Timothy Bigelow,

Rev. John Pierce,

Richard Sullivan, Esq.

Jeremiah Evarts, Esq.

† These records are in a distant town, and have not been seen for this occasion.

come in which the use of ardent spirits, *as drink*, would be entirely abolished.

This effort at reform may be likened to the enterprize of our Pilgrim Fathers. The question which these adventurers must have put to themselves, and must have answered affirmatively, was—Can the natives of the forest, who hold by a right transmitted through ages, be induced to retire, the wilderness be annihilated, the beams of the sun admitted, and the earth adapted to civilization? So the reformers of intemperance must have asked, and must have answered, the questions: Can we assail and subdue a practice pervading all classes, to which no reproach is attached, and which is connected with manly and generous virtues? Can we pour in upon the benighted and deluded world, the beams of truth, emanating from Him, who founded the law of self-respect, and of self-interest? They answered, as the Pilgrims answered—This can be done; and, with the blessing of the ALMIGHTY, *it shall be done*.

Already these laborers have advanced so far, and so many have joined in the enterprize, that the border of this dark wilderness is cleared, and is widening and penetrating; and the echoes of the axe resound in the forest, which is next to fall and disappear.

But, are we sure that this work will go on? Can we even hold the fields which we have reclaimed? Are there not some who are weary of their toils; and some who say enough is done? To this, it may be answered, that there is a universal and inflexible law, that governs all things on which physical comfort, intellectual power, and moral improvement depend: *You shall labor to acquire, and shall labor to preserve*. There is already a reaction as to intemperance. Reform has lost its interest with its novelty. The effort to reform will fail, unless the necessity and utility of it can be carried home to the reason and good sense of the whole people; and it would have been far better not to have begun, than to have the *old*, as well the new moral restraints, swept away. The victory gained so

far, however honorable it may be, is not a reason for throwing off our armor, and wrapping ourselves in a fancied security. The war is only commenced, and our arms must be kept in order to preserve what is won, and to win far more glorious laurels.

The American people have taken upon themselves an awful responsibility. They assume that men can live in religious freedom, in progressive moral improvement, and under popular forms of government. They have undertaken to try, and to settle the question, whether such a political relationship can exist, as republics. If they settle this question against themselves, in what age of the world can that question be raised again ; and who will doubt that the only political relation, which man can sustain towards man, is that of despot, and subject ; master and slave ? So in this attempt at moral improvement, if it be abortive, who will hope that it can be revived ; and who will doubt that man's Creator has made delirium from drinking, inseparable from his nature ? It is not yet to be admitted, that man must be politically a slave ; nor that he was born to be a drunkard. Before such admissions be made, we must appeal soberly and repeatedly to reason, man's eminent attribute, and not place our reliance on fitful and evanescent enthusiasm.

Assuming that we can hold all that we have gained, we have to inquire, what we can reasonably hope, as to future gains. These relate to whole classes of persons, few of whom have yet been affected by the efforts to reform. This matter has not been brought home to them. Allowing them to be rational beings, we ought not to doubt that they can be made to see the evils of spirit drinking in their true light ; and that when they are *thus seen*, all the persons, who compose these classes, will give their zealous exertions to extirpate them. Among these classes, are the comparatively poor and friendless, whose living depends on manual labor, and who have never had a thought that the habitual use of spirits can be injurious to them ; and especially that part of them who sincerely believe that spirit drinking is indispensable to qualify them for labor. And next, that numerous class, who make and sell spirits for

profit ; and who have to learn that they destroy their own most precious interests, while they send to the homes of others, poverty, hatred, crime, disease, and death. And then, that still more numerous class, who regard this reform with indifference, and who sincerely believe that all this labor is in vain, and that it only tends to prepare the way for a reaction worse than the original evil.

On each of these classes it may be proper to make some remarks. But before this is done, it seems necessary to establish that this reform is not the mere dream of the philanthropist ; that it has a sure foundation in reason ; and that the total abolition may be expected. This is the more necessary, because it is still an open question with many highly respectable persons, whether the use of ardent spirits be not necessary ; and with many more, whether the using of them can, by any possibility, be prevented. If these persons are right, the sooner this, and all similar institutions, are broken up, the better ; and the better will it be for its members, the sooner they employ themselves in schemes, which will not result in total loss of thought, time, and money.

There is nothing more certain to human understanding, than that the component parts of the created system to which man belongs, begin, go on, and end, in a well known succession ; and pursuant to laws, which man can neither prevent nor control. Every animal and vegetable being depends, for continued existence, on the incorporation with its own particular system, of foreign substances, by established rules. Every human being must have air, liquids, and vegetable, or animal food. There may be such use of these, in quantity and quality, and times of using, as will admit of the best possible condition of bodily vigor, intellectual power, and of longest duration of life. To deny such truths is to assert, that the created system is the work of omnipotence directed by mere malignity ; and that life itself is a curse, and not a benefit, notwithstanding all cling to it as the dearest treasure. No rational mind doubts,

that life innocently and rightly used, was intended to impart the greatest good which is consistent with the design of creation. Whether we could have been differently formed, or not, whether we might have had more or better senses, whether we might have had an instinctive, or intuitive perception of all that seems to be good, or evil to us, are vain speculations, which arraign the wisdom and benevolence of the creative power. If man had been gifted with such perception, he must have been an inferior animal, to what he certainly is; and must have been denied the trust of free inquiry, and free agency. He is believed to have been entrusted with the right, and duty, of learning and of judging for himself, in what manner, and with what materials, he shall make up the sum of his own welfare; and from what he shall abstain, however inviting and seductive, that the amount of good shall far overbalance that which he calls evil.

The commands of the great Lawgiver are supposed to have been designed to be thus understood;—There are placed before you the means of happiness. Learn the laws of your own being, and the qualities of the objects which are associated with it. Govern yourself by the high gift of reason. If you are faithful and just to yourself, you shall live and enjoy; the animal, vegetable, and mineral kingdoms, are submitted to your use, not for the mere purpose of prolonging existence, but to impart also innocent and rational pleasure. Exercise and cultivate all your faculties to these ends. The earth shall rejoice, and be grateful for your labors; its surface shall be enriched, by your healthy action, with abundant harvests, with delicious fruits, and with flowers, which in their form, coloring, and fragrance, shall delight your senses. Waters shall break forth, from the earth, and shall flow unexhausted, and purified from every element that can be injurious to you. They shall be beautiful to your eye, and grateful to your taste.* If you are slothful and ignorant, and abuse these gifts, your days and

* See note A, at end.

your nights shall be given to sadness and to mourning. You shall be disqualified to partake of these bounties. You shall descend to an untimely grave, unhonored and unmourned.

Such seems to be the law of the CREATOR to rational man. Little has he obeyed it ; an hourly transgressor ; a living monument of the displeasure, which follows disobedience.

Under laws so reasonable, so beneficent, so plainly declared, how should it have happened, that intelligent man, should have perverted the fruits of his vineyards, and the grain of his fields, into a *deadly poison* ; that he should have cultivated a passion for it ; and should have passed it down, from generation to generation, to wither and destroy his race ! If this began in ignorance, when discovered by any one, any where, to be such poison, why has not the truth been told to the ends of the earth ? Why has not the whole human race arisen as one man, to extirpate, by a single blow, the most cruel enemy it has ever known ?

How many there are, yet, who deny that there is such a poison among men. How many there are who yet maintain, that the product of the STILL is a cheering comfort ; and that to call it poison, is the cant of fastidious reformers. Has not the Creator, say they, made all things for use ; and what does he condemn but extravagance and excess ?

Whatever may be said, or thought, all ardent spirits are a deadly poison to the human system, and the purpose of reformers is to make the whole world know, and acknowledge, that truth. How is that truth to be taught ? By any means, and by all means, which humanity, benevolence, patriotism, and christian charity can call to their aid. To know how to apply remedies for evils, we must know what they are ; and to know what they are, we must know how they began.

Ardent spirits were unknown to ancient nations. These nations dwelt around the eastern end of the Mediterranean. The grape was common among them, and all of them knew how to convert its juice into wine. The scriptures, common history, and the classic poets, inform us, that there was wine,

which, taken to excess would intoxicate. It was strengthened by boiling, and by the infusion of spices. In which of its elements the intoxicating quality resided was, probably, unknown to these nations. Modern science has disclosed to us the natural action of liquid substances from which this quality is derived. If the whole process of this action, which was treated of under the name of fermentation, had been suddenly made known, it would have been regarded as among the most wonderful of nature's achievements. It is that action by which organized bodies return to their elements, or assume a new and different existence. All liquid substances obtained from vegetable matter, undergo a fermentation, the effect of which is, to produce the element of alcohol in a state of combination with the mass, and in such form that it can be extracted by distilling.

This element of spirit is supposed to exist in most of the vegetable kingdom adapted to human food, and is undoubtedly salutary in its natural state; but it assumes a far different character when drawn out, and separated from its natural relation.

The ancients did not understand the art of distilling; and, consequently, were strangers to some of the vices of modern times. Besides wine, they had liquids obtained by *brewing*, of which they could and did take enough, sometimes, to deprive them of their senses.* They were accustomed to use some vegetable substances, which produce an effect on the human system, in some degree like that of ardent spirits. But the art of obtaining pure spirit from liquids which have passed through the vinous fermentation, is comparatively of modern origin.

* *Anatomy of Drunkenness*, 12, 13. By Robert Macknish, member of the faculty of physicians and surgeons of Glasgow, Scotland. An American edition, from the second London edition, was published by Carey, Lea & Carey, (Philadelphia,) in 1828. Although this work is on drunkenness, it is highly interesting and instructive, and the writer shows himself to be familiar with science, and elegant literature. It is well worth perusal by all who desire to promote temperance.

This art arose from researches and experiments to discover the means of converting base metals into gold ; and to find some elixir, which would repel disease, prolong life, and even secure immortality on earth. These were objects of intense study as far back even as the time of the Egyptians. The person called *Hermes* among that people, was one of the most honored ‘adepts’ in these pursuits ; and from him the combined art and science took the name of *hermetic*. Greeks imitated Egyptians, and, in their turn, were copied by the Romans. In the time of Constantine, in the fourth century, this sort of philosophy was divided into two parts, Alchymy, and Chymistry. The former term is said to have occurred then, for the first time ; and is supposed to have been derived from the Arabians. Chymistry has been gradually improved into one of the most important of all the sciences ; while alchymy has proved to be, what an English writer long since defined it to be, ‘an art without art, originating in falsehood, and proceeding through labor, to beggary.’

During a thousand years, ending about the middle of the seventeenth century, alchymy was a favorite study among the most scientific men in Europe and in Asia. In these vain pursuits, at some time, but when, or by whom, cannot be traced, the art of distilling was discovered. It is attributed to the Arabians, (among whom was a celebrated alchymist named *Geber*, who lived in the ninth century,) because the word *alcohol*, now in common use, is said to be derived from their language. The word *kohol* is the name of a powder immemorially used by Asiatic females. Introduced into the eye, it settles on the edges of the eyelids ; and is so used, because it is thought to render that feature more lovely and fascinating.* The exceeding lightness, fineness, and diffusibility of this powder, probably suggested the use of its name, (with the addition of the first syllable, said to be of the same meaning with our particle *the*,) as a term the most descriptive of

* Travels in Barbary and the Levant, by Dr. Shaw.

any, in the Arabian tongue, of the qualities of spirit. The art of distilling was guarded as a precious treasure among the initiated, and came very slowly to perfection. It is but five hundred years, since it became even partially known, out of the range of philosophy. The earliest written notice, now extant, of this art, is believed to be the following, which is found in a French Encyclopedia,* and is there said to be quoted from a work which is noticed with great respect.† It is thus quoted :

‘ During many ages, the art of rectifying wine, and of extracting its spirit by distillation, was regarded as a secret. In the twelfth century important properties were attributed to this spirit. Arnaud de Villeneuve, a famous physician, who had the reputation of being a great chemist, and who died in the year 1313, thus speaks its praise :’

‘ Who would believe, says he, that one can draw from wine, by chemical process, that which has not the color of wine, nor the ordinary effects of wine. This water of wine is called, by some, the water of life ; and it well deserves the name, since it is, truly, a water of immortality. Already its virtues begin to be known. It prolongs one’s life ; it dissipates superfluous and vicious humors ; it revives the heart, and perpetuates youth.’

The Encyclopedia goes on to remark, that brandy soon ceased to be regarded as a medicine, and became an agreeable beverage ; that in 1514 Louis XII. conferred on a certain company, the privilege of making and selling brandy (‘ l’eau de vie ’) and the spirit of wine, that the reputation of French brandy soon passed into other countries, and became a lucrative article of commerce ; and that the demand for it had been constantly increasing.

This call on the powers of nature, (repeated again and again, by eminent minds, in many nations, and through suc-

* Encyclopédie Méthodique, (1783) Tome 2. Arts & Metiers, 185, (Distillateur Liqueuriste.)

† L’Histoire de la vie privée des François, troisième volume des mélanges, tirés d’une grande Bibliothèque, de mons. Le Marquis de Pxx. Ouvrage plein des recherches, d’instruction, et d’une erudition toujours agréables.

cessive ages) to yield the means of having inexhaustible riches, and perpetual youth, *at pleasure*, seems to have been answered, as though in malicious derision, by disclosing the art of DISTILLING RUM! What a gift was this to supplicating philosophy; and through it, to the human family! What it really *was*, the melancholy tales of days gone by declare to us; what it still *is*, our own daily records bear yet more melancholy proof.

If it be imagined, that the office of HISTORY is to announce the future, instead of recording the past, how would the world have received her tidings!

‘In your researches after that which you should, at once, have known to be impossible, by the laws of nature, you have opened a fountain of misery which shall flow for ages. You have not contented yourself with pressing out the juices of the fruits bestowed upon you, and converting these into strong drink which you needed not,—but you have taken this strong drink, and the harvest, which was given to you for food, and have drawn from these a liquid, which is not food, and which will not nourish, nor sustain your earthly frame: This liquid shall be a curse upon you, and your descendants. It shall be known wherever the arts of civilization are known. You shall call it the *elixir of life*. You shall believe it to be nutritious to the body, and gladdening to the soul. The love of it shall grow with the use of it. It shall soothe the solitary hour, and cheer the festive board. It shall charm away your griefs, and be the cause of your rejoicings. It shall be the inducement to communion, and the bond of friendship. It shall be prized alike by the high, and the low. It shall be the joy of princes, as well as of the meanest of mortals. It shall be the stimulant to laborious toil; and the reward for labor done. It shall be bought and sold, and make the dealer therein, rich. It shall yield abundant revenues to sovereignty. Hospitality shall be dishonored in not offering it to the guest; and the guest shall be disgraced in not receiving it at the hand of his host.’

‘BUT’ ——— It shall visit your limbs with palsy ; it shall extinguish the pride of man ; it shall make the husband hateful to the wife, and the wife loathsome to the husband ; it shall annihilate the love of offspring ; it shall make members of society a shame and a reproach to each other, and to all among whom they dwell. It shall steal from the virtuous and the honorable, their good name, and shall make the strong and the vigorous to totter along the streets of cities. It shall pervert the law of habit, designed to strengthen you in the path of duty, and bind you in its iron chain. It shall disgrace the judge upon the bench ; the minister in the sacred desk ; and the senator in his exalted seat. It shall make your food tasteless, your mouth to burn as with a fever, and your stomach to tremble as with disease. It shall cause the besotted mother to overlay her new-born, unconscious that it dies beneath the pressure of her weight ; the natural cravings of the infant shall make it strive to awaken her, who has passed, unheeded, to her last long sleep. The son shall hide his face, that he may not behold his father’s depravity ; and the father shall see the object of his fondest hopes turn to a foul and bloated carcass, that hurries to the grave. It shall turn the children of men into raving maniacs ; and the broken ties of blood and affection shall find no relief, but in the friendly coming of Death. As the seed which man commits to the earth, comes forth in that which he converts into spirit, so shall this product of his own invention, be as seed in his own heart, to bring forth violence, rapine, and murder. It shall cause man to shut up his fellow man in the solitude of the grated cell. The prisoner shall turn pale and tremble, in his loneliness, at the presence of his own thoughts ; he shall come forth to die, in cold blood, by the hand of his fellow, with the spectacle of *religious homage on a scaffold*, and amid the gaze of curious thousands. Poverty shall be made squalid and odious, even so that Charity shall turn away her face in disgust. It shall attract the pesti-

lence that walks, even at noon-day, in darkness, to the very vitals of the drunkard, as carrion invites the far-sighted bird of prey. The consumer of spirit shall be found dead in the highway, with the exhausted vessel by his side. Yea, the drunkard shall kindle a fire in his own bosom, which shall not depart from him till he is turned to ashes. The dropsical drunkard shall die in his delirium, and the fluid which has gathered in his brain shall smell like spirit, and like spirit shall burn. A feeble frame, an imbecile mind, torturing pain, and incurable madness shall be of the inheritance which drunkards bequeath, to run with their blood, to innocent descendants.

‘The wise men, who assemble in the halls of legislation, shall be blind to this ruin, desolation, and misery. Nay, they shall license the sale of this poison, and shall require of dignified magistrates to certify, how much thereof shall be sold for the “PUBLIC GOOD.”

‘This minister of woe and wretchedness shall roam over the earth at pleasure. It shall be found in every country of the christian ; it shall go into every city, into every village, and into every house. But, it shall not visit the country of the heathen, nor spread woe and wretchedness among them, but by the hands of christians.’

If this denunciation had been heard and understood by the christian world, with what dismay would it have been received ! Who would not have sought to know how such calamity could be averted ; and by what acts of penitence and supplication to be escaped ! What an epidemic was this to pervade the earth, and to be transmitted from generation to generation !

If *History*, in her prophetic character, foretold that which has come to pass, let us believe her, when she declares that which is to come.

‘The light of reason shall, at length, break upon the benighted and afflicted world. The truth shall be told. It shall be believed. The causes of calamity shall be unveiled. The friends of the human race shall speak, and be respected. Ra-

tioned man shall be ashamed of his follies and his crimes; and humbled to the dust, that he was so long ignorant of their origin. Governments shall be ashamed, that they so long tolerated and sustained the most costly and cruel foe that man has ever encountered. Avarice itself shall be conscience stricken, and penitent. The spirit of the vegetable shall be no longer extracted, to dishonour and afflict the human family. It shall remain where nature placed it for use, and it shall be odious in the sight of *Heaven*, and of *Earth*, to convert into poison.'

History confides her sacred honour to the friends and promoters of temperance. It depends on them, to show whether the Prophetess, who is proved to have told the mournful *truth*, in that which most disgraces rational man, is *false* and *deceitful* in declaring that he *can*, and *will*, rise to the rank intended for him by his CREATOR.

IN the present condition of our country, in the present state of its laws; and while the traffick, which these laws approve, *continues*; and with a full knowledge of the customs which are fastened on society in corporate communities, it is not an easy task to decide in what way one can hope to be useful, on such an occasion as this. It is difficult to choose from among the various subjects which press for notice; still more difficult to treat of them, *now that they have ceased to be new*, in a manner which will command attention. The duty assumed is too serious a one to be passed upon lightly. It demands that truth should be spoken plainly, but respectfully. Perhaps the time may be most profitably devoted to some observations on the classes before mentioned, and to the means of reform, which are lawful and honorable to this Society.

The FIRST CLASS of persons, are the comparatively poor, and uninformed, who are truly subjects of commiseration.

They came into being among those who were habitual consumers of ardent spirits, and who never had the thought that there could be any error in the use of them, unless when carried to excess ; and that, even then, *intoxication* was not a crime, but a cause of pity, and at most only bringing upon the unfortunate individual, the natural distrust arising from a periodical infirmity. Among this class of persons, it is a common opinion, that strong drink is not the cause of calamities, and miseries ; but the consolation for them. They think themselves justified in being imitators of those whom the accidents of fortune have placed in higher rank ; and that it is not blameable, but praiseworthy, to do as their superiors do ; and, like them, to use the best means they have to enjoy life. How should this class of persons know that any use of ardent spirit is pernicious ? How should they have been informed of the gradual destruction which it causes, when taken constantly, though not to excess ? How should they escape from the traditional belief, that spirit is necessary to strengthen for labor, and indispensable to preserve health, in many employments ? How should such persons come to the knowledge that spirit is a subtle insidious poison, when they see it openly and publicly sold, under the sanction of public authority ?

Is it, then, to be expected of a class of persons, who may have a pride of character for integrity and truth, and who may be moral and well disposed in all other respects, but in this one, that they should not gradually slide into habits which generate all other vices and crimes ; and from which there is no escape, if the course of judicial justice do not overtake them, but in protracted suffering, and miserable death. It were some relief if the sad enumeration of ills went no further. But it involves others. How can a wife resist the cheering glass ; and why should children be denied a share in this innocent pleasure ? Is it not kind, friendly and hospitable, to share the good one has with friends and neighbors ? How

easily does the common pleasure disseminate itself ; how easily become wanted, and how soon fatally indispensable ! Where is the kind friend, instructor and monitor, whose duty and delight it is, to warn them that they are parting with their humble gains, not for true, substantial, innocent pleasure ; but for the loss of health, strength, character, usefulness ; and preparing themselves for poverty, sorrow, horrible sickness, and cruel remorse ? Is not society itself interested in this matter ? Can it justifiably be still and indifferent, while such scenes and mournful errors are in process ? Can a christian community, who are required to teach, to inform, and to save, say, These things are nothing to us ;—Let misery come, let it torture as it may ; let folly bear its own sting, and the public laws punish whom they should ! If this be the proper language of christians, it is not *your* language. You feel the responsibility of caring for the poor, the ignorant, and the friendless. Blessed, under kind Providence, with higher and better knowledge than such unfortunate persons can have, you will, to the utmost of your ability, teach them, that their apparent pleasures and gratifications, are the true causes why they have few, or none, which they should have. If there be no higher and better motives, there is motive enough in preventing the cost and charge, which intemperance entails on the public, in the form of charities, of public accusations, and punishments ; and of asylums for the ruined in body and in soul.

The SECOND CLASS are the *manufacturers* and *venders* of ardent spirits. Commerce in spirits, it is said, is a social right, and is as much entitled to protection as any other commerce : that consumers of *wine* must be silent as to spirits, until they have abandoned that luxury. It does not follow, that spirits are to be used as drink, because wine is so used ; and we shall show what the difference is in the two cases. Yet, it is not intended to advocate the use of wine. So far from this, it is believed, that no one ever used wine, habitually, without in some degree impairing health. Those who are by vocation

students, and who are not accustomed to long continued action in the open air, must suffer severely from the use of wine. Among the considerate, the free use of wine has been given up ; and there are very many in advanced life, and in middle age, who sincerely regret that they ever used it, in any manner. The excessive use of wine is well known to produce chronic diseases of the most afflictive description, and even that most horrible of all diseases, known to medical men under the name of *delirium tremens*. But these consequences have arisen, not from that which is properly called wine, but from the spirit by which it has been “enforced.” The pure juice of the grape, like that of other fruits, contains, when the fermentation is passed, alcohol, diffused throughout, and combined with the whole ; and while it so remains, it is subject to the digestive power. When the alcohol is extracted by distillation, its character is entirely changed, it becomes a *poison*, and will not depart from its new character by any action of the digestive power. One may, therefore, take pure, sound wine, as he may take pure sound cider, and it will mingle with the fluids of the system by digestion. Condition and habits must decide, for every one, to what extent he may go, in the use of such wine, with impunity ; and this, with most persons, is to a very limited extent. A very small proportion of the wine used in this country, is sound and pure. All port, sherry, and Madeira, and, in general, all wines imported in casks, are *enforced* with spirit in the proportion of ten to fifteen or twenty parts in the hundred ; making with the natural alcohol, existing in the wine as a constituent part of it, more than one fourth, (and some assert, nearly one half), of spirit in the whole.* It is to this addition, or *enforcing*, and to excess in quantity, that the injurious consequences of wine-drinking are to be attributed. To this is to be added, (though it is hoped not in this country) the practice of *adulteration*. Eng-

* See note B, at end.

land, which, like our own country, has no native juice of the grape, depends, as we do, on other countries for wine. It is well known that the science of adulteration and *brewing* of wine is carried, in England, to a most criminal extent. Not only is the fluid which is made up, and sold, as wine, in many instances, most fruitful in disease, but preparations of *lead*, to neutralize acidity, are infused, than which no more certain poison can be applied to the human system.* Such facts ought to make all wine-bibbers, who care more for ostentatious and momentary pleasure, than they do for permanent health, and long life, cautious as to the fluids which they submit to the digestive power, under the name of wine. There is another startling objection to the free and habitual use of what passes under the name of wine, that the transition from such use, to that of spirits, is a natural and an easy one; and that the transition from social to solitary drinking, is still more easy. Yet, after all the enforcing with spirit, and the adulteration and brewing, (if any such practices there are in this country) the cases are rare in which any one makes himself a shame, and a terror, to his family and neighborhood, from the mere use of wine. In these days, any one who uses wine only would feel himself disgraced in showing that he had lost the command of his muscles, or of his mind, by his follies. Very few of us ever witness such a case; but there are few present, who have not witnessed an hundred cases of deplorable folly, and of shocking brutality, from the use of spirits.

If the venders of spirits must admit this to be so, they do not admit the propriety of interference, by reformers, with their business. The purpose, then, is to approach this class of citizens by adverting to *expediency* and to *interest*. They are members of society, and heads of families; and whatever is expedient for society, and whatsoever concerns the members of families, must interest them. Suppose the traffick were entire-

* See note C, at end.

ly new, and were to be commenced with a full knowledge of all its consequences. Suppose, too, that the article dealt in, were not spirits, but some other, which, if there be any such, would produce as much of evil. The only one, which affords a comparison, is *opium*. Would any American citizen openly profess to manufacture and sell opium to his fellow citizens, as an article of necessity or of luxury. How fares it with the opium eater ? A modern traveller thus describes those of the city of *Constantinople*, who have fallen into this habit :---' Their gestures were frightful. Those who were completely under its influence, talked incoherently ; their countenances were flushed ; their eyes had an unnatural brilliancy ; and their expressions were horribly wild. The debility, both moral and physical, attendant on the excitement, is terrible ; the appetite is soon destroyed ; every fibre of the body trembles. The muscles of the neck become affected, and grow rigid. I have seen several, in this place, who have wry necks, and contracted fingers. They are miserable until the hour arrives for taking their daily dose.' What is the difference between manufacturing and selling ardent spirits, and opium ? There is a wide difference. The opium eater, it is true, destroys himself, and finally becomes a feeble idiot ; but he does not beat his innocent wife and children ; he does not teach *them* to eat opium ; he does not assault, rob, and murder, and thereby give employment to courts and juries ; nor does he, after having made himself again and again a helpless beast from intoxication, die at last, in frightful convulsions, uttering blasphemous imprecations, and sensible to nothing, but the presence of terrifying phantoms, which his own brain engenders. There is another difference. The Turk does not belong to a country in which the use of opium is forbidden by his religion ; nor where the means of instruction are free ; nor where the press is free ; nor where the sound of the " church-going bell " is heard in every city, town, and village. Experienced as we are as to the sale and use of ardent spirits, what is the moral difference between

originating the traffick, with a full knowledge of all its consequences, and continuing it, *when all its consequences are known*? There does not appear to be any distinction favourable to the sale of spirits, in comparison with the sale of opium. Both are extracts from vegetables;—the one is well known to be useful in blunting sensibility to pain; the utility of the other is yet to be discovered, excepting as a medicine, and in chemical arts.* If no one would announce himself to the world as the vender of opium, as a luxurious indulgence, why should any one make the like offer in the sale of spirits? If no one would declare himself to be the proprietor of a tenement, leased for the sale of opium, why should he acquire a revenue from property leased for the sale of alcohol?

If *moral expediency* has no influence in this matter, are there no motives, founded in *interest*, which may have?

Will any reasonable man doubt that if this country were purified from drunkenness, the gains from industry would enable those who now purchase spirits, to expend the same, and even a greater amount of money, with the same traders, with equal profit to them? Is there not a highly interested motive founded in the difference of life in a country, where its inhabitants are all temperate, and all industrious, which would fully compensate for the sacrifice of the gains now obtained from the immoral, and the dissolute? The chance of bringing up one's children free from the vices which follow in the train of intemperance, is another and powerful interest. Fathers, husband, wives, mothers, and masters, must at length perceive that these are serious truths, and must be respected as such. *The vices which beset youth, are necessarily associated with intemperance*; many a boy has emptied his glass, again and again, to still the whisperings which admonished him of home. Is there one vice, or one folly, to which a youth can

* See notes to Fessenden's excellent Address before the Charlestown Temperance Society, January 31, 1831.

abandon himself which does not lead to drinking ; and what is that vice, or folly, avarice alone excepted, to which drinking does not lead ? If avarice appear in the group of vices, it is only to supply them with means ; and by what *devices*, there are but too many well known, and distressing examples.

There is a still deeper, and a truly awful interest.—The sale of spirits is to acquire riches. These riches come from the poor, the dissolute, the ignorant, the depraved, and the criminal. Is the sole business of this life to get riches ? Should it be the business of any honorable or worthy man, to gather wealth from such degraded, or unfortunate persons ? Is any one's condition the better for such wealth ? Who would desire to have the inventory of his estate *swollen* by such traffick ? A traffick which inflicts every variety of woe, on the helpless and the innocent, as well as on the guilty. The wealth so gained must stop on this side of the grave, while they who gather it, must go beyond. They leave it, and to whom ? In the mysterious round of retributive justice, perhaps, to those from whom it may be gathered, *in like manner* as it came to themselves.

But we are not to urge these things, at this day, beyond their reasonable bearing. While public opinion and the laws of the land, tolerate and sanction the sale of ardent spirits, there is some apology for the venders. To call these persons to account, for dealing in them, and to demand that the traffick be forthwith abandoned, is the same sort of inconsiderate philanthropy, which calls on our fellow-citizens of the *South* to effect an instantaneous abolition of *slavery*.* They are alike impracticable by any sudden and violent effort. Expediency, humanity, interest will gradually produce the desired reform. We defeat the very object which we have in view, by attempting to control, where we can only counsel and entreat. The purpose is, *to establish the influence of public*

* See note D, at the end.

opinion. This is a law which speaks with authority, and which will touch the conscience, when no other authority can. It will be seen, that the number of those who withdraw from this traffick, is continually increasing. One after another, from the most commendable motives, will withdraw, and turn capital and industry to objects which inflict no pain in the employment, and which leave no sting in remembrance. Thousands have already renounced the sale of ardent spirits. They have a grateful indemnity and reward, in seeing around them a thriving, peaceful, healthy, happy neighborhood.

The **THIRD CLASS** of persons whom you desire to bring into co-operation with you, are the well-informed, who respect you, and your efforts, and who are not consumers of ardent spirits; but who are incredulous as to reform. They say that reform, as far as it has gone, is a mere fashion, and will, like other fashions, change; that a re-action will prostrate all your trophies, and bring on an incurable degradation, far worse than any which has been known. These persons wish the abolition of drunkenness, and even that of all use of ardent spirits; yet they feel no interest in this matter, which is capable of exciting them to any active measures. If society improve in its habits, they expect to have the benefit of the improvement, in common with others. If there be a relapse into intemperance, they will not have the mortification of having attempted impracticable things.

This class may be called *Neutrals* in the cause of reform, and the matter at issue between them, and the promoters of temperance may be comprised in this question, *Can the use of ardent spirits be entirely abolished?* The promoters think it can; the neutrals think it cannot; or that the experiment is so unlikely to succeed, that it is not worth making. The former state their side of the case thus:—Spirit is not *nourishment* to the human system; nor is the want of it suggested, as many wants are, by man's constitution. Small quantities, which do not *affect the mind*, are not useful, but injurious; since

nothing can be usefully taken into the human system, which is not healthy food : that the *pleasure* of taking small quantities is not so craving as to subdue truth and reason ; and, therefore, taking small quantities which have no sensible effect on the mind, can be abolished : that quantities which disorder body and mind, from the lowest degree of excitement up to raving delirium, are taken for *pleasure*. Now, this is not a pleasure which was intended for man, by his *Maker* ; and it must be regarded as one of his own invention, unless neutrals can maintain, that man is so constituted as to require *artificial means of exciting the brain*. However general the use of such means have been, and still are, throughout the world, whether by spirit, in all its varieties, by opium, bangué, betle, and vegetable substances, (used by barbarous people) no man of common sense will deny, that such artificial excitement is a perversion of man's natural appetites. It qualifies him for no useful action ; it aids him in no useful action ; it disqualifies him to be useful to himself and others, in every imaginable case, because it *deranges the organ of reason*. If this be so, has man, or not, the capability of escaping from the tyranny of an invented want, by the exercise of his improving power ? Promoters say he has : that there is a *moveable standard of shame*, which governs society : that this standard has been raised in the progressive improvement of the world, and that it moves and rules always with an irresistible despotism : that it operates on nations, communities, classes, and individuals : that it is the landmark of advancement : that it can be, and is *now* applied, to *drinking*, as well as to all other acts, which elevate or degrade reputation. None but madmen, are insensible to this power. All vice, crime, folly, and meanness tremble before it, though they may brave the public law. Neutrals reply : Man is always governed by passions and habits, natural or acquired ; and that he will ever obey the impulse which these give, even to the sacrifice of his true interest. This the promoters respectively deny, and insist, that man is capable of

indefinite moral improvement, and that his history proves this fact ; and among other arguments which they use are these :—

Certainly the human race have proved, that they can emerge from barbarism ; and that, in many instances, they have adopted, first a pastoral, and then an agricultural life ; and have engrafted commerce on the latter ; and by such means, have raised the simple village into the convenient town, and this into the closely inhabited city. Something of extravagance, and something of vain and injurious luxury, have no doubt marked this progress ; yet the mind has kept pace with the advancement ; and science, taste, virtue, liberality, and religion, (as now understood) have stamped their impress on this physical improvement.

The steps have been slow ; but if we go back by centuries, changes are surprisingly contrasted. We see how gradual these changes have been ; and how long it was, before the shackles of tyranny, worn with fearful and mournful submission, were broken ; how long the abuse of ecclesiastical power held the mind in pitiable slavery, worse than the grasp which military force fastened on the person ; how reluctantly the mists of superstition departed before the light of reason ; and how many centuries it has taken to establish, even in one small portion of the globe, that, by the law of nature, all men are born free and equal.

It is less than three centuries since the fate of a battle vested in conquerors the right of property in the persons of the vanquished. At the very time when our English ancestors were wise and daring enough to force from their king a charter (which is at this day the real foundation of English liberty,) guilt or innocence was ascertained, in judicial proceedings, by requiring of the accused to pass blindfold, among hot ploughshares, to handle red-hot iron, or plunge the arm into boiling-hot water. The theory was, that a miracle would be wrought to save the innocent ; and that the guilty could not escape. It was but a short time before our ancestors emigrated, that it

was regarded as a just and necessary service to the DEITY, to torture and burn those who would not avow a belief in opinions, which are, at this day, shocking to common sense. It was about the same time, and since *Shakspeare* and *Milton* wrote, that the right to real estate was settled by personal combat, between hired champions, in the presence of venerable judges.

Our own country is little more than two centuries old ; and how many painful and daring struggles has it cost, to bring us where we are. It is hardly credible, that one hundred and seventy years ago, it was *heresy* to be a *quaker* ; and that quakers were publicly executed in Boston for being heretics. The penalty was afterwards softened into banishment ; but voluntary return from banishment was punishable with death. How much more incredible does it seem, that less than one hundred and forty years ago, a space which two lives of no uncommon duration would cover, twenty-eight persons were condemned, and twenty of them executed * by the will of juries, and the sentence of learned judges, in the colony of Massachusetts, for dealing in witchcraft. It was since our forefathers were firmly established in Plymouth, that a celebrated philosopher † was imprisoned in Rome, and saved from cruel death, by accepting banishment, and solemnly renouncing on oath (as heretical errors,) astronomical truths, which are now the common learning of our schools.

If such, and a multitude of other striking facts, disclose the progressive character of our species, why should we doubt that they will go on to improve, and become more and more disposed to learn and to perform their duties to themselves and others, as *truth* is more and more diffused ? And why not in this all-important matter of spirit drinking ? Certainly great changes have occurred in the use of spirits. ‡ Long voyages are performed, during which no spirits are used. In

* Rev. Mr. Upham's Lecture on Witchcraft, p. 34.

† Galileo, in 1638.

‡ See note E, at end.

agricultural, manufacturing, and mechanical departments of industry, there are many instances of entire disuse of all strong drink. In the army of the United States spirit is found to be the cause of the desertions, and crimes, which are committed therein, and an absolute prohibition of spirit is contemplated.* On board the war ships of the United States the voluntary relinquishment of spirits by mariners, to a great extent, is a most encouraging fact. Societies for the suppression of intemperance are increasing throughout the country.† In no instance has any neighbourhood resumed the sale and consumption, when the benefit of being free from ardent spirits has been experienced. When it is considered how long, how generally, and how innocently, the habit of using had prevailed, all this has been accomplished in a surprisingly short space of time. These facts carry conviction, that the reform is not a mere fashion; but is founded in reason, and is consistent with the progressive character of civilized, christian society.

If it has thus been established, even partially, by so many serious and unimpeachable witnesses, that the use of ardent spirit is a grievous and most odious moral degradation, why should not this truth be universally established? Does any reasonable man doubt that it ought to be? Then why should any one hesitate to give time, labour, and money, to effect so important a purpose. Surely, every one can give, at least, the benefit of his example, which will cost him nothing. The very root of spirit drinking is example, and imitation. If no one ever saw spirit used, the want of it would never be felt.

The common invitation given by societies to pledge one's self not to use spirits, *has not been well received.*‡ Those

* See note F, at end.

† See note G, at end.

‡ One cannot but feel great diffidence in touching on this subject of the *pledge*, after finding it treated in so popular and able a manner by the Reverend *Henry Ware*, Jun. in his Address before the Cambridge Temperance Society, March 27, 1832. This Address has been extensively circulated; and no one, who reads it, can doubt what his duty is, on the pledge.

who refuse to give this pledge, consider their own well-earned reputation as pledge enough, that they will abstain. They say, 'Why am I not called on to pledge myself that I will not murder, rob, commit perjury, maliciously slander my neighbors, nor indulge in vulgar profanity?' If it had been recently discovered that such acts had long been practised under a belief, that they were not crimes nor sins; and if many persons still believed them to be innocent acts; and if the universal belief that such acts were crimes and sins, depended on the number of those who should publickly declare them such, and on their solemn promise, not to commit them, who would hesitate so to declare, and so to promise? If any one refused so to declare, and promise, the refusal would imply, that he reserved to himself the power to commit these acts when he might think proper. This is the true state of the case, as to spirit drinking. All depends on *public opinion*; and how is that opinion to be formed, but by those whose opinion and example can influence opinion? It is a great point to have it *known* that such persons disapprove or condemn the use; and while they decline to pledge themselves to abstinence, they impliedly approve of *some* use. This is a war which admits not of *neutrals*. It is like the civil wars, in one of the Grecian states, in which every one was required to take a side. It is that case in which it may be truly said, that whosoever is not *for* us, is *against* us. It is believed that this reluctance to avow total abstinence is wearing away. It will become respectable to have published it. Every thing *reasonable* is to be hoped for, and expected, in *this* community. If we may glance from the present, to the time to come, the prospect is a cheering one. Generations, not far remote under the discipline of schools, and especially of *Sunday schools*, (if rightly conducted) and under christian teaching, which will be more and more revered, as learning and intelligence are diffused, will look back on our times, as we do on trials by combat, on religious intolerance, on trials by ordeal, and on executions for

witchcraft. It will astonish and grieve our descendants to know, that in the early part of the nineteenth century, *seventy-two millions* of gallons of ardent spirits were annually drank in the United States ;—that the cost of these were *forty-eight millions* of dollars ; that there were three hundred and seventy-five thousand drunkards, as the common ratio ; and that thirty-seven thousand and five hundred deaths were caused, in every year, by drinking. That the *loss* from drinking was equivalent, in every twenty years, to the value of all the houses, lands and slaves in the United States.* How much more will it astonish and grieve them to learn, that it was a *regular business* to make and sell ardent spirits ; that income, livings, and fortunes, were held to be *honorable*, though obtained by traffick which produced every variety of crime, and wretchedness, among some persons of every class in society.†

It remains to say a few words in the last place on the means which this Society may use.

1. We must take it to be true of man, in all conditions in which he has appeared, and in all in which he is yet to appear, that his physical wants, his appetites, and passions, will necessarily be the same. But these have been submitted, by degrees, to social right, and reasonable duty, as well to one's self, as to others. The causes of the changes, already effected, will, it may be presumed, continue to operate, and effect

* These numbers, and quantities, are quoted from the 76th and following pages of the 4th Annual Report of the American Temperance Society, and are therein said to be taken from an Address delivered by the Honorable Judge *Cranch*, of the city of Washington. This is an authority of the highest respectability ; and though the computation is founded on certain known facts within the city of Washington, and thence applied to the United States, it does not seem liable to the least charge of exaggeration ; and may be considered as proved by similar computations in other cities, and especially by one lately made in the city of *Albany*, by a most diligent and searching committee existing there ; of whom Edward Delavan, Esq. is chairman : a gentleman distinguished by his exertions to promote temperance.

† See note H, at end.

such changes as are now foreseen, and hoped for, and all that may be. The first cause of improvement is to be referred to the influence which some highly gifted mind may have had on society. In most of the ancient nations, philosophers and moralists appeared. They were able to discern that the existing state of things was founded in traditionary custom, in superstition, in general ignorance, and that there could be a better state of things. They taught the principles which they had sought out ; they collected around them those who desired to be instructed ; they gave the name of their philosophy, connected with their own, to their disciples ; and these went forth to teach others that which they had learned. The means, then, could be only speech, and manuscripts ; a slow process compared with that known to modern times. It sometimes happened that philosophy, and moral discernment, were seated on the throne, or that philosophers and moralists had the ear of monarchs ; and sometimes we can infer, from the public laws, that such was the fact.

But the most effective machinery which mankind have ever used to change public opinion, is that of the association of great numbers, bent and resolved on a common object ; and using all the means of individual exertion, and combined force, to secure it.

Such associations, in all cases, where the public laws cannot act, are the most effective means, when governed by good motives, and for useful purposes.

For the humane purposes which you have in view, local societies, whether comprising great numbers, or a few, according to circumstances, are means entitled to great consideration. It may be, that one of the most convenient classifications which could exist, in this commonwealth, would be that of *school districts*. It is not easy to perceive how any man, who approves of your purposes, can hesitate to become a member of a temperance society. If he is convinced that he ought not to use, nor to offer to others to be used, any ardent spirit, on any occasion, why should he not declare his conviction, and give

to the cause the benefit of his professed example, by joining a society?

The press is open and free to you. In this country, we are at liberty to use the press for any purpose, which has the common welfare for its object. But the press cannot move unless some power be applied to it; and that power must be found in the annual assessment of members of this, and of auxiliary societies, and from the voluntary donations of individuals, who feel the importance of universal temperance, and the duty of promoting it. The press has done great service, and is capable of doing far greater service; but its products will not reach one part of the community, whom you are bound to provide for, and enlighten. Those who suffer most deplorably from intemperance, have no opportunities to read. Those of this class who do what is called *hard work*, sincerely believe, that *ardent spirit strengthens them for labor*. No doubt, excitement, whether from spirit or any other cause, will, for a time, impart extraordinary muscular power; as when one is in, or sees others in, imminent peril. This accounts for what is called heroism in battle. In many such cases, an effort is made of which the agent never imagined himself capable. But it is like a prodigal expenditure which is followed by poverty. So, ardent spirit may impart an unnatural strength while its effects continue; but the laws of nature would be false, if it were not followed by a correspondent lassitude. Taking days and years together, the sum of debility must exceed that of excitement. The physical machine in which this action is going on, requires more and more excitement, as it becomes less and less sensitive; and the philosophical consequence must be, *entire prostration*. Such, and many other truths, will never reach the class of persons, who are most interested to know them, *through the press*. Kind persuasion, gentle reasoning, sober and sincere truth-telling, by visiting agents and teachers, must carry the blessed tidings of reform and abstinence among these unfortunate beings, who know not of their own errors and fol-

lies. Blessed, indeed, have been the effects of such labors ; and blessed indeed, should they account themselves, who have had the heart, and the means, to send such laborers among this unfortunate class.

It is not the intention of this, nor of any society instituted for like purposes, to interfere with the constitutional right of making laws. This authority is properly founded in the elective power of the people. But the members of temperance societies are a part of the people, and have an unquestionable right to express their thoughts on existing laws, and to recommend such as the public welfare requires. No government can safely assume to act independently of the known public sentiment. There is not, nor has there ever been, any ruler, in any government, who felt himself secure in his eminence, and independent of that sentiment ; and in such a government as our own, emphatically popular, the legislative and executive departments cannot disregard it. Such sentiments must be formed by repeated comparison of opinions. When the object in view is humane and commendable, such comparison will be first tolerated, and then respected ; and its conclusions, at length, adopted. Certainly this must be so, unless it be denied that a community is capable of understanding the truths on which its own welfare depends. Any members of such community may fearlessly advance, for consideration, any truths intended to promote the common good, in the hope that they will find their way into legislative assemblies.

Every reasonable being will admit, that society is a necessary consequence of human existence ; and that family relationship is a necessary consequence of society. The members of a family may perform those acts towards each other, which are not only necessary to daily welfare, but those, also, which are, in the highest degree, essential to happiness. The prosperity and respectability of one member of a family connexion, extend, in some degree, to all the other members. So, on the other hand, one member may harass and distress all the other members. He can cause them to suffer for his

follies, and crimes, whether against himself or others, to the extent of making life miserable, if not intolerable. Such cases rarely happen without the agency of ardent spirits. Suppose the person who causes this misery to be the head of a family, and that his wife, and children are compelled to witness his daily and increasing degradation, and to submit to his brutality; or, suppose the person to be a dissipated son, whom no kind counsel, no discipline, no threats, no punishments can control. Suppose him returning, at all hours of the night, or brought home, to his father's house, in a state of intoxication; and that his conduct absolutely banishes all happiness, comfort, and peace from that abode. Can there be any afflictions, in human life greater than these, where the sufferers are not themselves the causes of the suffering? Is there no remedy for these wrongs? The laws provide none, or only this, that the son may cause his father, or the father his son, to be prosecuted as a common drunkard, and sent to the common jail, or to the house of correction, there to be locked up among felons and vagabonds; but only for a time long enough to sharpen his appetite for new scenes of brutality and crime. Now can this be *socially* right?—and has not society power to provide a substantial remedy? Society has provided remedies for divers wrongs of far less aggravation. It forbids assaults, defamation, libels, and certain wrongs of domestic relation, which are not more distressing than these. It could, and ought to provide remedies. It ought to regard such persons as *maniacs*, for such they undoubtedly are, and send them not to a jail, not to a house of correction, not to a penitentiary, but to a house of **SECLUSION**. In such a house they should have no possibility of getting spirit, they should have kind counsel, proper books, occupation, and every aid to reform. Suppose such persons to have been, by such means, reformed, what would be the nature of their obligation? One who is rescued from drowning, from a burning house, or taken from a wreck at sea, when all hope had departed, would be under some obligation; but no more would have been done than the

common duties of humanity demanded ; and which, not to render would be inhuman. What then would be the sense of obligation which he should feel, who had been kindly arrested in his course to inevitable destruction, and saved from the complicated criminalities which must have marked that course ; and whose physical frame had been restored to his command, and his reason to her wonted seat, and himself to his family and to society ? But suppose him to be found incurable, he returns to the house of *seclusion*, and remains there, harmless to himself, and no more to be, at once, a torment and disgrace to his innocent connexions. A house of seclusion would be a restraining terror. The dread of it would cause many to pause, and to reflect, before it was too late. It would be among the most powerful means to the great purpose of entire abolition, and would become, at last, an honorable monument of the efforts by which that object was accomplished.

Legislative and executive authority are sometimes reproached among us, for the facilities which they afford for the sale of ardent spirits. It is not to be supposed that the moral condition of society depends on *statute* laws. Such laws provide remedies for private wrongs, for the regulation of public rights and duties, and for the punishment of misdemeanors, and great crimes. They do not reach practices, which are *right*, according to the existing state of public sentiment.

As all legislative bodies, and all executive officers, who depend on popular election, legislate, and act pursuant to their perception of the public will ; if we would have legislation consistent with the calls of humanity, and have executive discretion applied to reform, it must first be established that the public voice demands such legislation and reform. In every nation, where no military subjection is established, as good laws, and as good rulers are found, as the majority desire, or, certainly, as good as that majority are suited to have. In the case before us, the labors of reformers are not addressed only to those who make laws and those who grant licenses to sell

spirits, but to all reasonable beings throughout the community. When these, or a powerful majority of them, feel, that it is disgraceful to license the sale, or permit the sale of ardent spirits, the laws will become, just what the majority would have them to be ; and executive officers will know, that such laws must be enforced, or that their powers will soon come to an end. The day is, probably, not very distant, when our laws will prohibit, under sufficient penalties, the sale of an article, which is admitted by all who pretend to know right from wrong, to be not only unnecessary, but the principal cause of disqualification to perform any civic or social duty ; and the promotive cause of nearly all the crimes which disgrace the age. Unless we entirely misunderstand the history of mankind, the design of man's creation, and his power over himself to promote his own welfare, the use of ardent spirits will, eventually, be abolished, and society will fence out its presence with as much zeal, and sincerity as though it were a fatal and unsparing pestilence. Meanwhile, every meeting that is held for the promotion of temperance ; every publication of proceedings ; every annual report ; every new formed society ; every new resolution to abstain from using spirits, every voyage that is performed without the use of it, every attested fact of work done without it, every new case of individual reform, does something, somewhere, to promote the great end in view. Add to this, that every case of manslaughter, murder, robbery, self-burning, self-murder, induced by use of ardent spirits, or associated with intemperance, prepares the public mind more and more, for the total banishment of this common foe of society. Heretofore we read such disgraceful narratives as the common incidents of social life, and as inseparable from it ; but now we read them with some sense of guilt, since we see that the power of society is equal to the prevention. The great principles which this society—and all the friends of temperance hope to establish, are : *That to aid, in any way, in the manufacturing and sale of ardent spirits, is to be guilty of the follies and crimes which follow from*

the use of them. That to take ardent spirits is disgraceful to any one, who claims to hold the rank of a rational and accountable being, because, that act so often leads to the worst crimes, which any one can commit against himself, or his fellow-men, or his CREATOR.

NOTES.

NOTE A.

That water is man's natural and *best* drink, may, perhaps, be illustrated by the subjoined extract. During the late war a British ship, commanded by Sir Peter Parker, was in the vicinity of Baltimore. An expedition was undertaken, in the night time, by the officers and marines of this ship, to divert the attention of the Americans, while the British troops were advancing to the city of Washington. An officer, who was one of the number engaged in that expedition, has published a spirited, well written account of the melancholy events, and losses, of that night. Among his words are these: 'We arrived at the village, through which we had passed, in our advance; the women, fearful that we might wreak our revenge, stood crying at their doors. No one thought of them; the WELL was our object, and no dogs after a long run, ever approached the cooling stream with half our eagerness. In vain it was whispered that the spring was poisoned. Nature was above all apprehension, and I was the first to place my mouth to the bucket. *Talk of NECTAR!* No man knows the *sweetness* of WATER, who has not tasted it under severe suffering.'

NOTE B.

Dr. Macnish, pages 185-6-7, in his *Anatomy of Drunkenness*, quotes, with approbation, some observations from Paris's *Pharmacologia*, and from these observations the following extract is made.

'Daily experience convinces us that the same quantity of alcohol, applied to the stomach under the form of natural wine, *and*

(after being extracted by distilling) *in a state of mixture with water*, will produce very different effects upon the body, and to an extent which it is difficult to comprehend: it has, for instance, been demonstrated, that port, madeira, and sherry contain from one fourth to one fifth of their bulk of alcohol; so that a person who takes a bottle of either of them, will thus take nearly half a pint of alcohol, or almost a pint of pure brandy.*

‘The alcohol is so combined with the attractive matter of the wine, that it is probably incapable of exerting its full specific effects upon the stomach before it becomes altered in its proportions, or, in other words, *digested*.’

‘Hitherto we have only spoken of pure wine; but it is essential to state, that the stronger wines of Spain, Portugal and Sicily are rendered remarkable, in this country, (Great Britain) by the addition of *brandy*, and must consequently contain *uncombined* alcohol.’

The object in making these extracts is to show that pure sound natural wine, though it must contain alcohol is, nevertheless, not *poisonous*, and can be digested by the human stomach, that taken to excess (like all other excess) it must be offensive to nature. And also to show that extracted alcohol is poisonous; for that half a gill of it diffused through, or combined with wine, and constituting a part of the wine, in its natural state, is an entirely different thing, in the human stomach, from the same half gill of alcohol extracted by distillation, and drank with water; and that it must be so much the more poisonous, if taken unmixed. The distinction is found in this, that alcohol, as naturally combined in pure wine, is one of nature’s products; but when extracted by distillation, it is one of man’s most mischievous inventions, in whatsoever form it is presented to the digestive power. Natural unenforced wine; is like cider, or perry, though containing, in proportion, more alcohol. Compared with the higher wines, the

* One is startled at the quantity of *pure brandy* here stated to be contained in a bottle of *unenforced* port, sherry or madeira; but the same fact is stated in other books and tables of comparison which are regarded as authorities. Common spirit, as brandy, rum, whiskey, &c. is, (of course,) less *spirituous* than the purest *alcohol*, as this can be obtained only by successive distillations. Mr Fessenden has annexed, to his address on temperance, Brande’s table, which shows the comparative strength of liquors.—[T. G. Fessenden’s Address, Charlestown, Mass., Jan. 31, 1831.]

average difference is said to be somewhat less than half. One of the worst forms in which spirit appears, is supposed to be in that of *cider brandy*.

NOTE C.

‘Adulteration.’ Dr Macnish, in page 191, quotes from the (English) Monthly Magazine of March, 1811, these facts:— ‘On the 17th January the passengers by the Highflyer coach from the North, dined, as usual, at Newark. A bottle of port wine was ordered; on tasting which, one of the passengers observed that it had an unpleasant flavor, and begged that it might be changed. The waiter took away the bottle, and poured into a fresh decanter, *half* the wine which had been objected to, and filled it up from another bottle. This he took into the room, and the greater part was drank by the passengers, who, after the coach had set off for Grantham, were seized with extreme sickness. One gentleman, in particular, who had taken more of the wine than the others, it was thought would have died, but has since recovered. The other half of the bottle of wine, sent out from the passengers’ room, was put aside for mixing negus. In the evening, Mr Bland of Newark, went into the hotel, and drank a glass or two of wine and water. In the night he was taken so ill, as to induce Mrs Bland to send for his brother, an apothecary in the town, but before that gentleman arrived Mr Bland was dead. A jury, after fullest inquiry, and the examination of surgeons, by whom the body was opened, returned a verdict of—*Died by poison*.’ This is, no doubt, a strong case; but it is stated by the writer to show, that the common practice in England is sometimes carried to criminal extent.

In the same work, page 192, the following is quoted from ‘Accum.’ (Frederic Accum was a German, who distinguished himself by his chemical lectures, delivered in London, and who wrote on the qualities of wine. His book, on this subject, is often quoted.)

‘The most dangerous adulteration of wine, is by some preparations of *lead*, which possesses the property of stopping the progress of acidity of wine, and also of rendering white wines, when

muddy, transparent. I have good reason to state, that lead is certainly employed for this purpose. the effect is very rapid; and there appears to be no other method known of rapidly recovering ropy wines. Wine merchants persuade themselves, the minute quantity of *lead* employed for that purpose, is perfectly harmless, and that no atom of lead remains in the wine. Chemical analysis proves the contrary; and the purpose of clarifying spoiled white wines, *by means of lead*, must be pronounced highly deleterious.'

It is due to candor and justice to say, that we have no information of the course of dealing in wines, *in this country*, which makes the remarks of *Mr Accum*, applicable thereto.—(Since the foregoing note was written, a newspaper statement has appeared in these words. 'A spurious Malaga wine has lately been detected in *New Orleans*, said to be compounded of good cider, molasses, &c. with *acetate of lead*.'

Such practised deceptions ought to be indictable offences. One can defend himself against perils of which he is forewarned, or which he has cause to suspect, but not against *poisoned* articles, which are sold as *genuine*.)

NOTE D.

Slavery. There are not any persons, in this part of the United States, who think that any one of the five species into which naturalists divide the human race, has a right, by the law of nature, to hold either of the others as slaves; in other words, no one maintains, that there can be a right of property in one man to the person of another. There are two descriptions of persons here, who concern themselves in the abolition of slavery, and probably all others desire its abolition. The first class comprises a very small number, who may be called *agitators*, and who hope for notoriety from being prominent in what they suppose to be a popular measure. The second class is not numerous; it comprises some of the most intelligent, amiable, and worthy of men, who sincerely believe it to be their duty to labor in the cause of emancipation. The proper place for the first class, so far as their acts are *intended* to excite to the commission of violence, robbery, and murder, though beyond the

limits of the local jurisdiction in which they act, is at the bar of a court of justice. If the second class are doing good, are not the consequences of their acts more injurious, *to this part of the country*, than they can be beneficial, elsewhere?

There was a time when a right to persons, as *property*, was recognized throughout the civilized world. There was no exception as to *color*. Some philosophers, whose names have survived more than twenty centuries, were slaves. Until very lately, the slave trade was lawful among the people of all christian countries, as well as others. Our own country has the honor of ranking it with one of the most aggravated of crimes, *piracy*. When our ancestors settled here, no one doubted that slaves might be acquired by purchase, or inheritance, like any other property. Within a few years afterwards, there were slaves in all the colonies. The declaration of rights in Massachusetts, in the year 1780, was understood to put an end to slavery here. It would have disappeared, without the aid of that declaration long before the present day, for many reasons, and among others, from *interest*; that is, that slaves cost more, *in the whole*, than their labor could produce. This fact, (if no other motives operate,) will finally abolish slavery far to the south; how far, it is difficult to say. Whether there be any part of the United States in which the white man, *who drinks no ardent spirit*, cannot safely labor in the summer sun, remains to be proved. The valley of Egypt was southward of any latitude in our country. The Jews labored in fields which are in the same latitudes with the southern part of Georgia.—The Greeks celebrated the Olympic games, for nearly a thousand years, in the month of July, unprotected from the sun, near the city of *Elis*, which is in the same latitude with the middle part of Virginia.—*Ardent spirit was not known to the Greeks.*

Recently, in *Virginia*, the opinion has been publicly maintained, that the absence of prosperity there, is to be attributed to the presence of slavery; and some of the eloquent and manly orators of that state have declared, that there is a moral degradation, springing out of slavery, which may be expected to disappear with that evil. Have the labors of northern philanthropists had any tendency to produce such opinions? Probably, none, whatever. But they are believed to have had other effects,

injurious to the interests of this part of the country, and on the disposition to preserve the Union. If a candid southern planter should reply to these philanthropists, he may be supposed to speak to this effect;—‘We doubt not your sincerity, nor the worthiness of your motives. That which you publish, has no tendency to benefit slaves; while it is seriously injurious to their owners. We did not originate slavery. It was here, and fastened on our country, nearly two centuries before we came into being. From causes which arose out of the state of the world, and over which we, surely, had no control, we find ourselves where you see us. We could not choose, when, where, nor to what we should be born. We found slavery associated with all our political and social rights and duties, interwoven with domestic relations; and recognised in all of these as *lawful* right. You have recognised the existence of slavery among us, in the national frame of government which binds us to you, and you to us. You did this deliberately. It was part of a compromise of many and conflicting interests for the common good. Now you upbraid us as slave-holders; and what is it that you demand of us? Do you demand immediate manumission of all slaves? Consider, gentlemen, what would be our condition, and that of the manumitted, if your demand were complied with. Imagine a population, nearly equal to two thirds of all contained in your own state, now dwelling in ours; and of all ages, of both sexes, without property, without education, and without the habit of acting for themselves, suddenly required to depart from the only home they ever knew; none other being provided for them, and when none can be provided by any effort of ours. How are they to be fed and clothed, and where are they to repose? Are they to be freed, and remain on our own soil, or turned on to the highways? Are they to be citizens, or not? If citizens, are they to vote, be armed, and eligible to office? If not citizens, what relation will they sustain to you, and to us? If they be free to do, or not to do, as they will, how long would it be before you would not venture your life in our territory, unprotected by a regiment of soldiers? And how long would it be, before a war of extermination would arise between the two colors? If they are all to be now manumitted, and to *depart*, whither are they to go, and at whose cost? To say nothing of

the loss of what we call property, are you ready to advance the MILLIONS which the transportation will require whithersoever the destination may be? Until you have answered these questions, we must take leave to insist, that self-protection, as to person, and property, is the supreme right and duty of every one. *Is it for you, or for us, to judge, how this object can best be effected?*

‘Do not, gentlemen, by your interference, make our condition, and that of our slaves, far worse than they otherwise would be. Do not compel us, your brethren, to regard you, and those whom you would, but cannot benefit, *equally as our foes*. What would you think of us, if we were to send into your territories writings, and missionaries, to teach one class among your population, that they were wronged and oppressed, and ought to combine, and rise, to exterminate their oppressors? Do you ask whether we know of any relations among you, which would justify us in this?—Then, we ask, whether you have weighed, and understood, our relations, and know them to be such as to justify you?’

‘You say that slavery is *wrong*; wrong, morally, socially, and politically; wrong in all its being, and wrong in its consequences. You do not compliment your own courtesy, nor our understanding, by implying that we could enter into any discussion with you on these topics. You do something less agreeable than to neglect courtesy, in implying that we are utterly ignorant of the character of the age in which we live, and of human nature. We ask you to consider some things which have some pertinency to the matter in hand.’

‘Two thousand years ago, the priesthood of Rome could read the will of the gods in the entrails of a newly slain heifer. There are many persons who believe that the arts and pretensions of the priesthood, of the same city, at the present day, are much of the same caste, as to dignity and intelligence. But no man of good sense, would undertake to convince the *Pope* and their *Em-inences*, that they are wrong, and that they are much in the rear of the age; nor would he invite the populace of Rome, (who are not, probably, qualified at present, for any better state of things than the existing one,) to demolish the Vatican, scatter its library, burn St. Peter’s, and dissolve all pastoral relations. So

there are many persons who believe that *hierarchy* is wrong, and that it ought, long since, to have retired to the lumber room, where alchymy and witchcraft have been quietly gathering the dust of ages. But the bishops of the English church, their subordinates, and those who are continuing a worship which began 75 years before *John Smith* touched the shores of Virginia, and 90 before your *Pilgrim Fathers* touched those of Plymouth, would not be h at audience which would listen complacently to a philanthropic reformer of the church ; certainly, not those persons to whom a proposition should be made, to turn all the priesthood out of their estates and livings, and introduce the simplicity of religious freedom, which happily prevails in this country. In what way, then, are reformers, moralists and philosophers to discharge their duties They belong to a republic, which is co-extensive with the human family. They deal in PRINCIPLES ; the application of them to men, and things, within legitimate communities, *belongs exclusively to the members of these*. We are of one sovereignty, you are of another. We have no relations to you but these two, that is, we are all of the same human family, and we are all of the same nation. We do not complain of you for discussing abstract principles of right and wrong. If you have any relation to us which authorises you to inquire as to what *is* within our limits, and to suggest remedies and changes, it must be because *that* which you would remedy and change is *national*. If slavery be a *national* evil, let your philanthropy address itself to the nation. If not *national*, on what principle do you interpose in that which belongs to a sovereignty which is far beyond the limits of that to which you belong ? The best mode in which your philanthropy can be exercised, for your own purposes, and consistently with your relation to us, is to prepare the national authorities to approve, and to adopt, if you can, such measures as are progressively practicable to terminate slavery. But, however this may be, do not demand of us *impossibilities* ; and thereby force on us the necessity of doubting either your sincerity or your intelligence.'

Philanthropists seem to forget, or not to know, what a length of time it takes, to effect a moral revolution, which must change for others, all the social, and many of the political relations of a whole people. They overlook in their zeal, that they assail

rights, (for such they are claimed to be, and cemented by ages) of communities, who are in no wise accountable to them. Information, humanity, temperate and wise union of thought and action, among all who desire emancipation; and especially *rational interest*, more than all other things put together, are the only means by which the great purpose in view can be accomplished. *The principle of slavery is one thing; the abolition of long continued slavery, is entirely another*; and it may well be doubted whether discussions thereon, on non-slave holding states, are profitable to any purpose.

This is a subject which the most christian heart, and the wisest head, must approach with great solemnity. Suppose a competent authority should declare to a Northern philanthropist—‘You shall devote your life to the abolition of slavery, and your life shall be prolonged for fifty years, in full vigor of body and mind. You shall have an inexhaustible treasury. The national and state governments shall enact, and execute, every law which you see fit to propose. But you shall effect your purpose within the term of your life; and in effecting your purpose, you shall not violate any principle of conventional, natural, or divine law; and the manumitted shall not be in a worse condition from your labors.’ *What would be the successive steps of this philanthropist?* Nevertheless, slavery will gradually recede far to the south; and it is hoped, more for the sake of the white man than the colored, beyond the limits of our national republic. But, if this glorious achievement should ever be effected, it will not be through the honorable benevolence felt among those who dwell *where slavery is not*; but through the systematic and prospective measures which originate among those, *where slavery is*, and who are most interested to see its termination.

NOTE E.

To show the change of public opinion on drinking, we may refer to two celebrated men, *Edmund Burke*, and *Samuel Johnson*. The former is said to have been a kind, humane, pious, (and for the time in which he lived,) a *very temperate* man; the latter is, sometimes, distinguished as the *great moralist*. In 1795, Burke wrote his ‘Thoughts and Details on Scarcity,’—and therein, (al-

luding to the use of ardent spirits as being that which men ever have used, and ever will use,) says—‘ Whether the thunder of the laws, or the thunder of eloquence is hurled on *gin*, always I am thunder proof.’ Dr. Johnson is reported to have said, ‘ Claret for boys—port for men, and brandy for heroes.’—*Prior’s Life of Burke*.

If these two eminent men had lived in these days, it can hardly be doubted that both of them would have been as zealous in the cause of reform, as the one was in what he considered patriotism; and as the other certainly was, in improving the world as to intelligence and virtue.

NOTE F.

From the report of Major General *Alexander Macomb*, which is among the papers referred to by the Hon. *Lewis Cass*, Secretary at War, and which appears among the congressional documents of the present session, we have the pleasure to make the following extract. ‘ The order abolishing the *whiskey* ration, has been in operation from December last, and has in a degree, fulfilled the favorable anticipations which were indulged in relation to its results. It now only remains, in order to accomplish what has been too much desired, in reference to the health and moral condition of the army, *to prohibit entirely the sale of ardent spirits to the troops*.’

The Hon. *Levi Woodbury*, Secretary of the Navy, in his report to Congress, refers to the following, which appears among the published documents.

GENERAL ORDER TO OFFICERS, AS TO RATIONS.

‘ Navy Department, 15th June, 1831.

‘ All persons in the naval service, entitled to rations, who shall *voluntarily* relinquish the use of that part of them composed of spirits, shall be paid therefor at the rate of six cents per ration, it being the estimated value of that part, as approved by this department Sept. 17, 1817. The payments made in pursuance of this regulation, are to be charged to the appropriation for provisions.

‘ LEVI WOODBURY.’

The highly important effect of this general order, will be seen from the following extract of a letter from Commodore *James Biddle*, (commanding the U. S. squadron in the Mediterranean,) to the Secretary of the Navy, dated Syracuse, Feb. 1, 1832.

‘ It may perhaps be not uninteresting to you to learn that the whole number of persons in this squadron, exclusive of commissioned and warrant officers, is eleven hundred and seven, and that of this number eight hundred and nineteen have stopped their allowance of spirits, receiving money for it under your general order of the 15th of June last. To encourage these men to persevere, and to entice others to follow their example, the grog money is paid regularly, and at short periods. On board the *Adams*, as you will perceive from the accompanying papers, not a man draws his allowance of spirits.’

NOTE G.

Numerous Societies. The American Temperance Society has issued four annual reports. The last is dated in May, 1831. It comprises a very extensive view of the labors of *Reformers*. The Hon. *Samuel Hubbard*, of Boston, an eminent counsellor in the profession of the Law, is President of this society. Several of its members have contributed, most liberally, to the promotion of its objects. Its extensive duties appear to be conducted with zeal and ability, and the success appears to have been such as these qualities well deserve. It may claim the merit of having given a new and awakening impulse in the cause of Temperance. In the 38th page of this report, it is stated, that there were (then) *nineteen* STATE temperance societies, and 2,200 societies in the different states. The number is, doubtless, much increased since the time then mentioned. Among the excellencies of this publication is this : It contains a compendium of striking and instructive facts, well adapted to benefit a numerous class to whom reform had but partially extended. We know not what means are taken to give publicity to the reports of this society, but it may be supposed, that among the means is, having them read in *Auxiliary Societies*.

The *New York State Society* ‘for the promotion of temperance,’ of which the Hon. *Reuben H. Wohworth*, Chancellor of

the State is President, published its *third* annual report in January, 1832. The labors of this society are entitled to high praise. It reports 1112 societies within the state, and the number has since increased. This report comprises the annual address by the *President*; which clearly shows, that he well deserves, and profitably honors the place which he holds, in a society devoted to the cause of humanity and good morals.* The residue of this publication contains the reports made to this parent society, from the county societies; and these reports show, that the great cause of moral reform is justly appreciated, and is moving on in the populous and powerful state of New York, in a most encouraging manner.

'The anniversary report of the managers of the *Pennsylvania* Society for discouraging the use of ardent spirits,' was made on the 27th of May, 1831, and soon after published. *Roberts Vaux* is the President of this Society. This is a name which would acquire no dignity by any title which men could bestow.† It is already eminently worthy and conspicuous, in all the exertions, to promote general intelligence, and pure morality, which have occurred within the sphere of this gentleman's action. The report is a rational and philosophical view of the nature and causes of intemperance, and negatives, in a satisfactory manner, the *natural want* of ardent spirits. There is added to it, a valuable collection of instructive facts, obtained from various sources. It is a work which one would desire to possess, on account of the philosophical information which it imparts, independently of all interest in the cause of temperance.

There may be many other reports of societies. If there be, (as it is believed there must be,) we regret that we have not had the pleasure and the benefit of meeting with them.

NOTE H.

Macnish's Analogy of Drunkenness, on page 125. 'The excessive use of spirituous liquors among the lower ranks of the peo-

* He is also the author, it is said, of the very able and eloquent circular issued by this society, and which has been reprinted by several societies, and circulated to the extent of many thousands throughout the United States.

† *Roberts Vaux* is of the class in society, called '*Friends*.'

ple is justly considered a great cause of that deplorable evil, insanity, to which they are liable; as well as to those bilious and dropsical complaints, formerly so little known.' (Sir John Sinclair.)

Medical practitioners in Europe and America are understood to concur in the opinion, that persons who indulge in ardent spirits are more liable to disease than those who do not; and that when ill, the common remedies have much less effect on them, than on temperate persons. This terrible malady, the CHOLERA, which is now prevailing in the old world, seems to select for its victims, the squalid and filthy; and especially the lovers of rum, gin, whisky and brandy. The following is extracted from the London Medical Gazette. 'Intemperance gives a claim to *pestilence*, which it never overlooks. In every town, and every district, from the *Ganges* to the *Wear*, the DRUNKARD has been the object of its earliest attack, and most ruthless visitation. Was this principle ever more conspicuously illustrated than by the occurrences at *Gates Head*,* where intoxication, which was indulged in to a frightful extent on Christmas day, (a strong breeze blowing from the north and over *New-castle*, where the disease existed) was followed by a lamentable irruption of the *Cholera*!'

Macnish's Analogy of Drunkenness, page 126. 'Drunkenness, according to the reports of the Bethlehem Hospital, and other similar institutions for the insane, is one of the most common causes of lunacy; and there are few but must have witnessed the wreck of the most powerful minds by this destructive habit. It has a more deplorable effect upon posterity than any other practice, for it entails not only bodily disease upon innocent offspring, but also the more afflicting diseases of the mind.'†

Again, page 173. 'Women who act as nurses, are strongly addicted to the practice of drinking porter and ales, for the purpose of augmenting their milk. No language can be sufficiently strong to deprecate this habit. It is most pernicious, and lays the foundation of a multitude of diseases to infants. (Ardent spirit is poisonous to the infant as well as to the nurse.)

* In the north of England.

† Among the *inheritable* diseases, which are said to be occasioned by excessive or long continued drinking, are gout, calculus, (stone,) apoplexy, epilepsy, and insanity.

ORDER OF SERVICES.

I. SENTENCE.—*Music by Charles Zeuner, Esq.*

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand; but there is forgiveness with thee, that thou mayest be feared.

II. PRAYERS.

III. ODE.

Written for the occasion by Rev. J. Pierpont.—Music by C. Zeuner, Esq.

Wake! wake! friends of your kind,
There 's a Demon, a Demon abroad!
Ye'll scent him in every breath of the wind;
Around him is woe, Death and Hell are behind!—
The foe of man and of God.

The *Prince* of the Devils is it,
Escaped from the bottomless pit,—
Escaped, in his wrath, or his mirth,
To put out the lights of the earth.

Watch! watch! creeping by stealth,
Like the serpent through Eden's shades,
The mansions of peace, of worth, and of wealth,
Assuming the form of 'a spirit of health,'
This 'goblin damned' invades.

He claims—and the claim is allowed!—
The young, and the fair, and the proud:
He claims and he brands them as slaves,
And drags them all down to their graves!

Hark! hark! hear ye the chain
 That is clanking in yonder cell?
 The Demon is there, with the felon insane;
 He is tearing a heart—he is burning a brain!
 That shriek is a maniac's yell.
 That low, heart-rending moan
 Is a wife's—she is sitting alone:—
 The man, on whose arm she has leaned,
 Has left her, to worship the Fiend.

Arm! arm! good men and bold!
 It's a question of life or death:
 His banners are floating—beneath are enrolled
 Your brothers, your fathers, your children—all sold
 (Bear witness their tainted breath!)
 As victims that soon shall expire
 In the flames of unquenchable fire—
 Expire on his altar accursed,
 In the fire of unquenchable thirst.

On! on! the fall is decreed
 Of the throne of the Evil One:
 At his feet shall immortals by hecatombs bleed?
 His vassals already cry out to be freed—
 Resolve and the work is done!
 Resolve! and the pits that yawn,
 From dewy eve till dawn,
 That spirits infernal may rise,
 No more shall insult the skies.

IV. ADDRESS—by *Hon. William Sullivan.*

V. HYMN.

Hasten, sinner, to be wise;
 Stay not for the morrow's sun;
 Wisdom if you still despise,
 Harder is it to be won.

Hasten, mercy to implore ;
 Stay not for the morrow's sun ;
 Lest thy season should be o'er,
 Ere thy evening stage be run.

Hasten, sinner, to return ;
 Stay not for the morrow's sun ;
 Lest thy lamp should cease to burn,
 Ere salvation's work is done.

Hasten, sinner, to be blest ;
 Stay not for the morrow's sun ;
 Lest perdition thee arrest,
 Ere the morrow is begun.

VI. CONCLUDING PRAYER AND BENEDICTION.

R E P O R T .

The great enterprise to which the Massachusetts Society for the suppression of Intemperance may be said to have given birth, that of effecting a radical change in public opinion relative to the use of ardent spirits, is still in successful operation ; and, from year to year, the hope seems with more and more reason to be cherished, that the people of our country may yet, with the Divine blessing, be wholly set free from the most degrading and desolating bondage that has ever afflicted the human family.

Within six or seven years, the American Temperance Society has been instrumental in propagating the true doctrines of Temperance, more or less extensively, in every state of the Union, and in effecting the formation of State, County, Town, and Village Temperance Societies, comprising, it is said, a million of members.

The successful efforts made in this country have awakened a kindred spirit in the United Kingdoms of Great Britain and Ire-

land ; and accounts of the progress of Temperance received from those countries, from the Canadas, from the islands of the Pacific Ocean, as well as from almost all sections of the United States, are such as to gladden the hearts of the benevolent, and make the pious break out in the language of thanksgiving, 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy *truth's* sake.' In proportion as the truth has been disseminated, perceived and felt, it has overcome prejudice, habit and self-interest ; restored the *intemperate* to sobriety and usefulness, placed the *temperate drinker* on the safe ground of *total abstinence*, and diverted the capital of the dealer in ardent spirits to business upon which, without impiety he can look up and implore the blessing of Heaven.

But notwithstanding much has been done, much more remains to be achieved ; and the friends of Temperance are so far from being allowed to relax their efforts in consequence of any successes already bestowed, that they ought only to be stimulated by these successes to measures of still greater energy.

Since our last annual meeting, this Society has laboured to exert a more beneficial as well as more extensive influence, than during any previous year. In the month of last June, a Report signed by a Committee of thirteen was accepted and published by the Society, and circulated through the city and other parts of the commonwealth. One purpose of this report was to call the serious attention of our fellow-citizens, not simply to the evils of intemperance, but to the important consideration, that even the *temperate use* of ardent spirits is promotive of neither health nor comfort ; and to invite husbands and wives, fathers and mothers, and all other persons, old and young, male and female, to come forward in the benevolent enterprise of doing wholly away the use of ardent spirits, as a drink or refreshment. Another purpose of the Report was to call the attention of the wealthy and charitable to the duty of strengthening the hands of this society by supplying the requisite funds for carrying the design of the institution into more effectual operation.

It is matter of regret, however, and of no little mortification, that all efforts in relation to this latter object have proved hitherto in a great measure abortive. While there has been no want of readiness to replenish and enlarge the funds of other benevolent

Institutions, whose objects mainly are to *relieve* suffering, which it is the great purpose of this institution to *prevent*, there has been manifested in relation to *us* a most discouraging backwardness : and this, notwithstanding the well tested proverb, ‘ that an ounce of prevention is worth a pound of remedy.’

In the course of the last winter *ten thousand copies* of a circular from the New York State Temperance Society, addressed to the citizens of the United States, was reprinted and distributed in this city and other places. The purpose of this circular was to invite every citizen to a serious consideration of his own personal responsibilities in relation to the use of ardent spirits, and in relation to keeping up the custom of using them in the community—and, by a condensed view of the evils of intemperance, as well as by a brief statement of the invincible arguments in favor of abstinence and of Temperance Societies, to persuade all if possible, to give their names and their influence toward abolishing a custom which has proved ‘ the prolific parent of waste, of bodily infirmity, of intellectual debasement and of moral depravity.’

The Agent of this Society, with very scanty pecuniary encouragement, has labored during the past year, in various parts of the Commonwealth. The number of lectures he has delivered, somewhat exceeds one lecture a week. These have been delivered in the counties of Suffolk, Essex, Middlesex, Worcester, Norfolk, Plymouth and Barnstable ; and applications for more than double the amount of those services have been made, which in the present circumstances of the agency, could not be complied with. Wherever he has been, he has found a field of great usefulness presenting itself—and presenting itself more particularly to an agent of this society. His labors the past year have resulted in the formation of several flourishing societies in places where no Temperance Societies existed before ; and the most unequivocal evidence has been afforded, that the Massachusetts Society for the suppression of Intemperance holds in its hands an amount of moral power, which ought not to remain unemployed, and which cannot remain so, without subjecting us and those who ought to sustain us, to the guilt and reproach, if not to the condemnation of neglecting to employ the talent entrusted to our care.

There are important reasons, well known to most of this meet-

ing, and which therefore it is needless to mention, why the Massachusetts Society for the suppression of Intemperance has peculiar advantages for exerting a great and good influence in favor of Temperance in this Commonwealth. These reasons ought certainly to have their just weight in the minds of all the wealthy and charitable among us, and, in our opinion, they ought to insure to the treasury of this society, a supply of funds adequate to a vigorous prosecution of its objects in all parts of the State.

STATEMENT.

DURING the past year, this Society have had several meetings, at which useful discussions were had, tending to awaken the public attention to the necessity of continuing the labors to promote Temperance ; and among the publications made by them were the following :—

1. Some thousands of a Letter to the Gentlemen of Boston.
2. Seven thousand copies of a Letter addressed to the Citizens of Boston, to induce them to form a Temperance Society, within and for the city ; which measure has been successful, and a society has been organized, and a tract has been published by them, entitled “ 130 questions to consumers of ardent spirits.”
3. Seven thousand copies of a Report addressed to all the Friends of Temperance.
4. Ten thousand copies of the excellent Circular Letter issued by the Temperance Society of the state of *New York*. These copies have been distributed in Boston, and in various parts of the commonwealth.

These things have been done with very limited means, and from the liberality of a small number of persons.

LIST OF OFFICERS FOR THE YEAR 1832.

PRESIDENT.

JOHN C. WARREN, M. D.

VICE PRESIDENT.

AMOS LAWRENCE, ESQ.

REV. HOSEA HILDRETH, *Corresponding Secretary.*JOSHUA B. FLINT, M. D. *Recording Secretary.*LEVI BARTLETT, ESQ. *Treasurer.*

WILLIAM SULLIVAN, ESQ.

HENRY CODMAN, ESQ.

CHARLES P. CURTIS, ESQ.

JOSIAH F. FLAGG, M. D.

} *Counsellors.*

AT a full and respectable Meeting of the members of the Society, and of the promoters of Temperance, held at Boston on the 24th of May, 1832, among other acts done, it was

Resolved, That the thanks of this meeting be presented to the Hon. Lewis Cass, secretary at war, and to the Hon. Levi Woodbury, secretary of the navy, for the discouragement they have put on the use of ardent spirits in the army and navy, and the important benefits which have resulted therefrom.

Resolved, That the thanks of this meeting be given to the Hon. Daniel Webster, the Hon. Theodore Frelinghusen, and to the other members of congress who have so ably supported the cause of Temperance in the public meeting at Washington.

Resolved, That the thanks of this meeting be presented to the gentlemen of the Clergy, of various denominations, who have powerfully and successfully advocated the cause of Temperance in their pulpits, and further that they be respectfully requested to continue their benevolent effort for perfecting this noble work.

Resolved, That the thanks of this meeting be given to the Merchants and Ship-owners, who have prohibited the use of ardent spirits during the navigation of their vessels, and have thereby proved that voyages can be made cheaper and more successfully than before; that seamen are more tractable and better satisfied with their situations, and that a great moral reformation

has been thus begun among this neglected, interesting, and truly important class of men.

Resolved, That the thanks of this meeting be given to the Rev. Hosea Hildreth, Agent of this Society, for his able services in the cause of Temperance during the last two years, performed without any compensation from the Society.

Resolutions were also passed, giving the thanks of the Society for the Discourse, and for the original Ode, and Music.

CONSTITUTION
OF THE
MASSACUSETTS SOCIETY
FOR THE
SUPPRESSION OF INTEMPERANCE.

ART. I. Any person may become a member of this Society by paying into the treasury five dollars.

ART. II. The officers of the Society shall be a President, Vice President, Corresponding Secretary, Recording Secretary, Treasurer and four Counsellors—who shall be elected at the annual meetings—and together constitute a Board of Council for managing its concerns.—Three of the above officers, one being the President or Vice President, shall be authorized to act at any meeting regularly called.

ART. III. When unexpected vacancies occur they may be filled by the Board of Council.

ART. IV. The Corresponding Secretary shall collect information relative to the objects of the Society, and lay the same before the Council from time to time, or communicate it to the public, if necessary. He shall also, under the direction of the Council, act as Agent of the Society in the way of delivering Lectures and collecting funds, and shall be entitled to a reasonable compensation for his services, to be determined by the Board.

ART. V. The Society shall hold an annual meeting at such time and place as the Council shall designate: other meetings may be called by the President, by order of the Board of Council, or by the Recording Secretary, on the application of seven members, addressed to him in writing.

ART. VI. At the annual meeting, an Address shall be delivered by some person appointed by the Council. Also a Report shall be made by the Corresponding Secretary, or Agent, showing what progress has been made in effecting the objects of the Society during the past year ; and any other measures may be taken for the attainment of these objects.

ART. VII. The meetings of the Council shall be called by the President, or, in case it should be necessary, by the major part of the members of the Council. It shall be the duty of this Board to devise and pursue all measures adapted to promote the objects of the Society, and to make report thereof, at the annual meeting.

ART. VIII. Any Temperance Society paying into the treasury of this Society ten dollars, annually, shall be entitled to send one delegate to its meetings, and paying twenty dollars, two delegates ; and one additional delegate for every ten dollars so paid—and every Society thus authorized shall be entitled to a visit and lecture from the agent once a year, and it shall be the duty of the Agent, or Corresponding Secretary to encourage the formation of such Societies in all counties and towns in this Commonwealth, and elsewhere—and to maintain a regular correspondence with these Societies.

ART. IX. The Constitution may be altered at any meeting of the Society, regularly notified.

PRESIDENTS.

Hon. Samuel Dexter, elected	1813.	Hon. Isaac Parker, “	1821.
Hon. Nathan Dane, “	1816.	John C. Warren, M. D. “	1827.

VICE PRESIDENTS.

General John Brooks.	1813.	Rev. Eliphalet Porter, D. D.	1824.
John Warren, M. D.		Hon. William Prescott,	
Hon. Benjamin Pickman, Jr.		Rev. William Jenks, D. D.	
Rev. Eliphalet Porter, D. D.	1816.	Rev. Eliphalet Porter, D. D.	1826.
Hon. Artemas Ward,		Rev. William Jenks, D. D.	&
Samuel Haven, Esq.		Rev. Abiel Abbot, D. D.	1827.
Rev. Eliphalet Porter, D. D.	1821.	Rev. Dr. Porter,	1829.
Hon. William Prescott,		Rev. Dr. Jenks,	
Hon. Thomas Dawes,		Amos Lawrence, Esq.	

LIST OF MEMBERS.

Abbot Abiel	Beverly.	Colby Philip	Middlebrough.
Abbot John	Brunswick.	Cushing John	Ashburnham.
Armstrong Samuel T.	Boston.	Collier William	Boston.
Appleton Jesse	Brunswick.	Crocket George W.	do.
Abbot Abiel	Byfield.	Curtis Charles P.	do.
Anderson Rufus	Wenham.	Codman John	Dorchester.
Andrews Asa	Ipswich.	Dexter Samuel	Boston.
Allen Isaac	Bolton.	Dunlap David	Brunswick.
Allen Joseph	Northborough.	Dane Nathan	Beverly.
Allyn John	Duxbury.	Dana Samuel	Marblehead.
Adams Abel	Boston.	Dowe Moses	Beverly.
Adams Zabdiel D.	do.	Davis John	Boston.
Alger Horatio	Chelsea.	Dennie Thomas	do.
Austin James T.	Boston.	Dean Samuel	Portland.
Brown Moses	Beverly.	Dana Daniel	Newburyport.
Brown William	Boston.	Davis Thomas	Boston.
Buck Jonathan	Buxton.	Danforth Isaac	do.
Brooks John	Medford.	Dix Stephen A.	do.
Brown Francis	N. Yarmouth.	Durgin Clement	do.
Beals Samuel	Boston.	Denny Thomas	do.
Bradlee Caleb	Falmouth.	Evarts Jeremiah	do.
Beal Oliver	Pownal.	Emerson Joseph	Beverly.
Baker Joseph	Livermore.	Emerson Reuben	S. Reading.
Bartlett Bailey	Haverhill.	Emerson R. Waldo	Boston.
Badlam Stephen	Dorchester.	Everett Alexander H.	do.
Bancroft Aaron	Worcester.	Faxon Richard	do.
Bigelow Timothy	Medford.	Fisher Jabez	Boothbay.
Bartlett Levi	Boston.	Field Joseph	Boston.
Bradford William	do.	Frothingham William	Lynn.
Ballister Joseph	do.	Fisk Phineas	Wrentham.
Barrett Samuel	do.	Fay Warren	Broomfield.
Brown Nathaniel	do.	Flint James	Salem.
Brown Charles	do.	Fay Warren	Charlestown.
Bradford Alden	New Bedford.	Fisher Jabez	Boston.
Bates Joshua	Dedham.	Flint Joshua B.	do.
Briggs Calvin	Marblehead.	Flagg Josiah F.	do.
Crowell James	Yarmouth.	Fessenden Thomas G.	Charlestown.
Chapman Henry	Boston.	Frothingham Nathaniel G.	Boston.
Cobb Matthew	Portland.	Gannett Caleb	Cambridge.
Cummings Jacob A.	Boston.	Goodwin Nathaniel	Beverly.
Cutler Rev. Dr.	do.	Grew John	Boston.
Chickering Joseph	Woburn.	Gardner James	Lynn.
Channing William E.	Boston.	Gray Henry	Boston.
Coverly Samuel	do.	Green Aaron	Malden.
Crowell Samuel R.	Falmouth.	Goodwin Ezra	Sandwich.
Coombs William	Newburyport.	Grant Moses	Boston.
Coffin William	Gloucester.	Gannet E. S. Rev.	do.
Cutler Pliny	Boston.	Gray John Jr.	do.
Cary Samuel	do.	Green Francis	do.
Colman Henry	Greenfield.	Graves Rufus	Sunderland.
Cogswell William	Dedham.	Gray Harrison	Boston.
Clapp Elisha	Boston.	Hill Jeremiah	Biddeford.

Humphreys James	Dorchester.	Nichols Thaddeus	Portland.
Holmes Henry	Boston.	Osgood John	Newbury.
Huntingdon Joshua	do.	Osgood Ben.	Methuen.
Holley Horace	do.	Oliver H. J.	Boston.
Huntingdon Daniel	Bridgewater.	Pickman Benjamin Jr.	Salem.
Horton Daniel	Danvers.	Parkman Samuel	Boston.
Hart Edmund	Boston.	Phillips William	do.
Haven Samuel	Dedham.	Phillips Jonathan	do.
Hoar Samuel Jr.	Concord.	Prescott William	do.
How Abner	Beverly.	Palfrey John G. Rev.	Cambridge.
Hay John	Reading.	Parker Dan. P.	Boston.
Haven Joseph	Dennis.	Prince Rev. Dr.	Salem.
Hartshorn Levi	Gloucester.	Peirce John, Rev.	Brookline.
Holmes Abiel	Cambridge.	Prentiss Thomas	Medfield.
Hedge Levi	do.	Parish Rev. E.	Byfield.
Haze H. M.	Boston.	Peabody Nath.	Boston.
Hall Edward B.	Northampton.	Parker Jeroboam	Southborough.
Hildreth Hosea	Gloucester.	Packard Hezekiah	Wiscasset.
Harwood Daniel	Boston.	Porter Eben.	Andover.
Jenks Rev. Dr. W.	do.	Perry Gardiner B.	Bradford.
Jackson James	do.	Pratt Enoch	Barnstable.
Jackson Charles	do.	Page Samuel	Danvers.
Jones T. K.	do.	Parkman Rev. Dr. F.	Boston.
Jennings Eben.	Dalton.	Payson Edward	Portland.
Jenks Francis	Boston.	Pipon John	Taunton.
Jenkins Joseph	do.	Pickering Timothy	Wenham.
Judson Adoniram	Plymouth.	Parker Isaac	Boston.
Kirkland John T. D.D.	Cambridge.	Porter Rev. Dr.	Roxbury.
Kimball David S.	Ipswich.	Pierpont John Rev.	Boston.
Loring Charles G.	Boston.	Parker John	do.
Lathrop John	do.	Rogers Daniel D.	do.
Low John	Lyman.	Rantoul Robert	Beverly.
Lee Joseph	Buxton.	Reddington Samuel	Vassalboro'.
Lowell Charles, D.D.	Boston	Ropes William	Boston.
Lawrence Amos	do.	Russell George	Kingston.
Lawrence William	do.	Ripley Ezra, Dr.	Concord.
Lewis G. W.	do.	Russell Bill	Woburn.
Lathrop John Jr.	do.	Ripley Samuel	Waltham.
Lecain Charles	do.	Richmond Edw. Rev. Dr.	Dorchester.
Loring Wm. J.	do.	Robbins Josiah	Plymouth.
Mussey Reuben D.	Salem.	Rand Isaac	Boston.
Mitchel Ammi R.	Yarmouth.	Strong Caleb	Northampton.
Morse Jedidiah, Dr.	Charlestown.	Sullivan Richard	Brookline.
Miltimore James	Newbury.	Saltonstall Leverett	Salem.
May Henry K.	Boston.	Starkweather Ezra	Worthington.
May Samuel J. Rev.	Brooklyn.	Stanwood David	Boston.
Miller John	Boston.	Sewall David	York.
Mackintosh Peter	do.	Smith Nathaniel	Leverett.
Mott M. I.	do.	Sewall Samuel	Marblehead.
Nichols Rev. J.	Portland.	Sanger Ralph	Dover.
Norton Andrews	Cambridge.	Smith Isaac	Boston.
Norcross Otis	do.	Stone Nathaniel	Provincetown.
Nye Samuel	Salisbury.	Sabine James	Boston.
Noyes Thomas	Needham.	Spooner John P.	do.
Nason Reuben	Freeport.	Seaver Benjamin	do.

Sampson George A.	Boston.	Wadsworth Rev.	Danvers.
Stephenson J. G.	do.	Worcester S. Rev. Dr.	Salem.
Sewall Samuel E.	do.	Ware Henry J. Rev.	Cambridge.
Sprague Charles	do.	Whitman Kilborn	Pembroke.
Swett Samuel	do.	Warren Isaac	Charlestown.
Sullivan William	do.	White John	Concord.
Thayer Ephraim	do.	White John	Dedham.
Ticknor Elisha	do.	Ward Artemas	Boston.
Torrey Joseph	Danvers.	Ware John	do.
Thurston William	Boston.	Walley Sam. H.	do.
Thacher Samuel	do.	Woodward Artemas	Medfield.
Tyng Dudley A.	Newburyport.	Willard Samuel	Deerfield.
Tucker Jonas W.	Brookline.	Williams Avery	Lexington.
Thacher Thomas C.	Lynn.	Whitter Ezra	Wilbraham.
Thurston James	Manchester.	Warren Silas	Jackson.
Tuckerman Rev. Dr.	Boston.	Williams John M.	Taunton.
Thorndike Israel	do.	Wheaton	Dedham.
Thurston Pearson	Newburyport.	Willard Jos.	Berwick.
Thwing James	Boston.	Wyman Ben.	Woburn.
Thacher James	Plymouth.	Warren John C.	Boston.
Taylor Joshua	Portland.	Whitney George	Roxbury.
Tappan Benjamin Rev.	Augusta.	Welles E. M. P. Rev.	Boston.
Thompson Otis	Rehoboth.	White Charles	do.
Tucker Ichabod	Salem.	Wright Joel	Leverett.
Tappan Lewis	Boston.	White James	Boston.
Tomkins N. S.	do.	Whitwell William	do.
Thayer Gideon F.	do.	Young Alexander Rev. Jr.	do.
Warren John M. D.	do.		

NOTE. It will be seen, from this list of members, including the deceased as well as the living, how little this measure of reform *on a most serious subject*, has attracted the general notice,—during a space of twenty years !

Addresses have been delivered as follows:

The first annual meeting of the Society was in the year 1813, when Hon. Samuel Dexter had been appointed to deliver the Address; but he was absent at the time, and none was delivered.

1814	Rev. John T. Kirkland, D. D.	1824*	(There was no Address this year.)
1815	Rev. Abiel Abbot, D. D.	1825	John Ware, M. D.
1816	Rev. Jesse Appleton, D. D.	1826	Gamaliel Bradford, M. D.
1817	Rev. Samuel Worcester, D. D.	1827	Charles Sprague, A. M.
1818	Rev. Wm. E. Channing, D. D.	1828	Joshua B. Flint, M. D.
1819	Hon. Samuel Haven,	1829	Rev. James Walker,
1820	Rev. Eliphalet Porter, D. D.	1830	Hon. James T. Austin,
1821	Rev. William Jenks, D. D.	1831	Hon. Alexander H. Everett,
1822	Hon. Edward Everett,	1832	Hon. William Sullivan.
1823	Rev. Henry Ware, Jr.		

* Dr. Jackson had been appointed to give the Address.

MR. SULLIVAN'S
DISCOURSE ON TEMPERANCE.

MAY 23, 1832.

